Porrò, id quoq; probari non potest, quòd uirginitas, eaq; non ad tempus aliquod, sed per omnem uitam seruanda uouetur. Est enim carni impossibilis, nisi singulari dono Dei possibilis fiat. Nec esse potest adolescentibus, imò ne adultioribus quoq;, doni huius certitudo. Quare Apostolus uiduas in Ecclesiæ subsidium non recipit, nisi sexagenarias. Deinde cum sit uirginitas aliquando consilij, præcepti uerò nunquam: uoto fit, ut iam non sit consilij amplius, sed habeat naturam præcepti: quæ peruersitas inexcusabilis est, & liberis conscientijs laqueos injicit. Quod malum Apostolus uitare uolens, diserte prima Corinthiorum septimo dicit: Virgo si nupserit, non peccat. Hæc illius sententia per legem uoti redditur irrita. Præterea & illud improbandum est, quòd obseruantiam u
obedientiæ, contra naturam obedient
tur ex præcepto, à quo præcepta non e
præcipere non licet. Quod autem præc
præstari non potest.

De eo q̃ uotũ uirginitatis extenditur in totam uotarij uitã, & naturam præcepti adfert.

RE 10798

DE SOLVTIONE

QVoniam infirmis conscientijs uoti
cit, de eo quoq; dicendum esse iudic
uotum insolubile: uel si sunt ex illis aliq
ri possint.

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AN QVODCVNQVE

QVi monastica uota defendunt, mult
bus uota seruanda esse probent. Vt
mea reddam in conspectu timentium e
uota mea, quæ distinxerunt labia mea.
te Domino Deo uestro. Et Deuter. 23, C
tuo, nõ tardabis reddere, quia requirit
Et Eccles. 5, Si quid uouisti Deo, ne moreris reddere, &c. Hæc adferunt in medium pro confirmanda uotorum obligatione. Debebant probare, ea seruanda esse uota quæ nos impugnamus, ne miseris conscientijs laqueum injicerent. Nos uerò sentimus, neq; omnia, neque semper sic esse comparata uota, ut sint seruanda: sed nonnunquam requiri ut irrita reddantur, tum uidelicet, quando sunt illicita & inutilia. qua de re in Decretis quoq; multa leguntur. Vt 22. Quæstione 4. ex cõcilio Toletano, Canone, Si publicis. sic legimus: Nunquid nõ tolerabilius esset stultæ promissionis uota rescindere, quàm per inutilẽ promissionum custodiam horrẽdam criminum implere mensuram?

Nonnunquã requiri, ut uota reddantur, irrita.

ENQUIRIES

Touching the diversity of

LANGUAGES

AND

RELIGIONS,

THROUGH THE

Chief Parts

OF THE

WORLD.

WRITTEN

By EDW. BREREWOOD,

Sometime Professour of Astronomy *in* Gresham Colledg *in* LONDON.

LONDON,

Printed for *S.M. J.M.* and *H.H.* and are to be Sold by *Walter Kettilby* at the *Bishops-head* in St. *Pauls Church-yard*. M DC LXXIV.

To the Most Reverend

FATHER in GOD,

The Lord Archbishop of

CANTERBURY

His Grace, Primate of all England,

and Metropolitane, and one of his Majesties most Honourable Privy-Councel.

Most Reverend,

THE Argument of this discourse being Religion, to whom could it be more fitly presented, then to your Grace, having (under his most Excellent Majesty) worthily the chief care hereof. Besides, the Author of this

Work, whileſt he lived, ſo much honoured your ſincere and religious courſes in managing the publick Affairs of your eminent place, that had he thought of the publiſhing thereof, no doubt but he would have preſumed to gain ſome luſtre unto it from your gracious Patronage. Succeeding him in his temporal bleſſings, I do endeavour to ſucceed him in his vertues, dutiful affection towards your Grace, and prayers to the Almighty, for the good of his Church, to increaſe daily your honours and happineſs.

Your Graces in all humble obſervance to be commanded,

ROB. BREREWOOD.

A PREFACE TO THE READER

Shewing the occasions the Author had to write the ensuing Discourse, and briefly describing the general state of Protestants in *Europe* for a supply to the same Work.

Such as are delighted with profound speculations, and the diligent searching out of hidden verities, they have not all the same projects, but their various cogitations are usually fixed upon divers ends. Some (*saith a devout Father*) know that they

may be known, and this is vanity: some know, onely that they may know, and this is curiosity: others know to edifie, and this is charity. *How distastful the vanity of the first sort was unto the learned, and judicious Author of this ensuing discourse, his private and retired course of life, his setled, and constant unwillingness, whilest he enjoyed his Earthly tabernacle, to expose any of his accurate labours to the publick view of the World, may sufficiently testifie: and yet to avoid the fruitless curiosity of the second rank, he was ever most ready in private, either by conference, or writing, to instruct others repayring unto him, if they were desirous of his resolution in any doubtful points of Learning within the ample circuit of his deep apprehension.*

From this his modest, and humble charity (vertues which rarely cohabit with the swelling windeness of much knowledge) issued this spisse and dense, yet polished; this copious, yet concise; this concise, yet clear and perspicuous Treatise of the variety of Languages and Religions through the chief Regions of the World. * Erasmus *giving the reason*

* Præfat. in paraph. in Epist. ad Rom.

reason why S. Paul *writeth to the* Romans *in the* Greek, *saith, it was the large extent then of this Language, that his instructions might more generally be understood; to make the truth of* Erasmus *assertion more evident, he was intreated to point out particularly the ampleness, and multitude of such Regions, wherein this learned Tongue was anciently most vulgar.* † Gesner, *and* Vives *affirming that the* Spanish, Italian, *and* French *Tongues are but the* Latin *depraved and corrupted by the inundation of the* Gothes, *and* Vandals *over the Southern parts of* Europe, *and Saint* Augustine *intimating that the* Latine *was commonly spoken in some parts of the skirts of* Affrick, *which border upon the Mediterrane Sea; it was demanded of him, whether in the forenamed Countries about the more ancient times of the primitive Church, the* Latin *was the common Language, and whether the decay of it, was the original of the vulgar Tongues used by their Inhabitants in after ages.*

† In Mithrid. c. Comment. inl. 19. & civit. cap. 7 6. Evorra in Psal. 138. & Tractat. 7. in Joan.

And, forasmuch as Guido Fabritius *doth clearly demonstrate the vulgar Tongue of* Jury *in the daies of our blessed*

Saviours *pilgrimage here upon Earth to be the* Syriack, *which* (*saith* * Masius) *grew out of the mixture of the ancient* Chaldee, *and* Hebrew, *and was so different from the later, that the one could not be understood by the other: he was questioned in which of these Languages the* Hebrew *or* Syriack *the publick reading of the sacred Scriptures in those times were performed.*

* Præf. ad Syriacum Test. Præfa. ad Gram. Syria.

Lastly, Whereas there are many Christians in Greece, Asia, Moscovia, Ægypt, *and* Æthiopia, *it was desired of him that he would more distinctly set down the Countries wherein they lived, their Superiours to whom they are subject, and their differences from the* Roman *Church, that it might more manifestly appear, how idle are the common vaunts amongst the ignorant, of her amplitude, as though all the Christian world, save a few Protestants shut up in some obscure corner of* Europe, *professeth the same Faith she embraceth, and were within the Territories of her Jurisdiction. The falshood of which glorious boastings are in part most lively discovered in this learned Tractate, describing the diverse conditions of Christians in the*

the East, North and Southern Regions of the Earth, which have no subordination unto the Papal Hierarchy, but not in the West, where Protestants have chiefly their abode; and therefore to make it a more compleat work, will not be amiss compendiously to declare their multitudes, ampleness, and several habitations in this Europæan *world.*

To begin with the remotest parts hereof Eastward in the kingdom of Polonia, *as it is this present, confining on the West at the Rivers of* Warta *and* Odera, *with the* Marchasates *of* Silesia *and* Brandeburge, *on the East at the Rivers of* Nieper *and* Bresnia *with* Moscovia, *on the South at the River of* Niester *with* Moldavia, *at the* † Caparthian *Mountains, with* Hungary, *on the North the* Baltick *Sea, having under its dominion* Polonia, Lituania, Livonia, Podolia, Russia *the less*, Volhimia, Masovia, Prussia, *which united as it were within one roundish inclosure, are in circuit about* 2600 *miles, and of no less space than* Spain, *and* France *laid together; in this so large and ample Kingdom the Protestants in great number are diffused through all quarters thereof; having in every*

† Ne commemorem ditionis amplitudinem (inquit Erasmus de Regno Poloniæ loquens) complectentis Russos etiam Albos, & Lituanos quibus omnibus latissime imper. à vistula flumine ad Tauricam Cheronesum, à mari Balthico ad Caparthum montem Sigismundus Rex. Erasm. epist. ad Polo. Secretar. præf. ex. jo. in orat. do.

every Province their publick Churches, and Congregations orderly severed and bounded with Dioceſſes, whence are ſent ſome of the chiefeſt and moſt principal men of worth unto their general Synods, which within theſe few years they have frequently held with great Celebrity, and with no leſs Chriſtian prudence and piety.

For whereas there are divers ſorts of theſe Polonick *Proteſtants, ſome embracing the* Waldenſian, *or the* Bohemick, *others the* Auguſtane, *and ſome the* Helvetian *Confeſſion, and ſo do differ in ſome outward circumſtances of Diſcipline, and Ceremony: yet knowing well that a kingdom divided cannot ſtand, and that the one God whom all of them worſhip in ſpirit, is the God of peace and concord, they joyntly meet at one General Synod, and their firſt Act always is, a religious and ſolemn profeſſion of their unfained conſent in the ſubſtantial points of Chriſtian Faith, neceſſary to ſalvation. Thus in General Synods at a* Sendomire, *b* Cracovia, *c* Petricove, *d* Woodiſlave, *e* Torune *(unto which reſorted in great troops Chriſtians of all Orders, States, and degrees, out of all Pro-*

a Anno 1570.
b 1573.
c 1578.
d 1583.
e 1595.
See the Acts of the Synods themſelves.

Provinces of this moſt potent Kingdom) *they declared the* Bohemick, Helvetick *and* Auguſtane Confeſſions ſeverally received amongſt them to agree in the principal heads of Faith, touching the holy Scripture, the Sacred Trinity, the perſon of the Son of God, God and Man, the Providence of God, Sin, Freewill, the Law, the Goſpel, Juſtification by Chriſt, Faith in his name, Regeneration, the catholick Church, and Supream head thereof, Chriſt, the Sacraments, their number and uſe, the ſtate of ſouls after death, the Reſurrection and Life eternal, they decreed, that whereas in in the forenamed Confeſſions there is ſome difference in phraſes, and forms of ſpeech concerning Chriſts preſence in his Holy Supper, which might breed diſſention, all diſputations touching the manner of Chriſts preſence ſhould be cut off; ſeeing all of them do believe the preſence it ſelf, and that the Euchariſtical elements are not naked and empty ſigns, but do truly perform to the faithful Receiver that which they ſignifie, and repreſent; and to prevent future occaſions of violating

ting this ſacred conſent, they ordained that no man ſhould be called to the ſacred Miniſtery without ſubſcription thereunto, and when any perſon ſhall be excluded by Excommunication from the Congregation of one confeſſion, that he may not be received by the Congregation of another; Laſtly, foraſmuch as they accord in the ſubſtantial verity of Chriſtian doctrine, they profeſs themſelves content to tolerate diverſity of Ceremonies, according to the diverſe practice of their particular Churches, and to remove the leaſt ſuſpicion of Rebelling, and Sedition, wherewith their malicious, and calumniating Adverſaries might blemiſh the Goſpel, although they are ſubject unto many grievous *preſſures*, from the adherents of Antichriſt, yet they earneſtly exhort one another to follow that worthy and Chriſtian admonition of *Lactantius*: Defendenda Religio eſt non occidendo, ſed moriendo, non ſævitiâ ſed patientiâ, non ſcelere, ſed fide, illa enim bonorum ſunt, hæc malorum.

This is the ſtate of the Profeſſours of the Goſpel in the elective Monarchy of Polo-

Polonia, *who in the adjoyning Countries on the South* Tranſilvania *and* Hungary, *are alſo exceedingly multiplyed.* In the former by the favour Gabriel Bartorius *now Prince of that Region, who not many years ſince hath expulſed thence all ſuch as are of the Papal faction, in a manner the whole body of Inhabitants* (*except ſome few rotten and putrid limbs of* Arrians, Antitrinnitarians, Ebionites, Socinians, Anabaptiſts, *who here, as alſo in* Polonia, Lituania, Boruſſia *have in ſome publick Aſſemblies*) *are profeſſed Proteſtants: in the later, a greater part, ſpecially being compared onely with ſuch as are there addicted to the* Romiſh *ſuperſtition.*

But hence Eaſtward in the Kingdom of Bohemia, *conſiſting of* 32 *thouſand Pariſhes* (*now become in a manner hereditary to the Houſe of* Auſtria, *as likewiſe the Kingdom of* Hungary) *and its appurtenances, the* Marcheſates *of* Luſatia, Moravia, *the Dukedom of* Sileſia, *all which joyntly in circuit contain* 770 *miles, the Proteſtants are eſteemed to their parts; and in* Auſtria *it ſelf, and the Countries of* Goritia, Tirolis, Cilia, *the principalities of* Suevia, Alſatia, Briſgoia,

Brisgoia, Constans, *now annexed thereunto, the most part of the people and especially of the* * *Nobility are the same way affected, and are in regard of their number so potent, that they are fearful unto their malignant opposites. And almost they are of the same number, and strength in the Neighbour-Countries of the Arch-Duke of* Gratzden (*a branch of the House of* Austria) *namely in* Stiria, Carinthia, Carniola *some since the year* 1598. *they have not had in these Countries the publick exercise of their Religion by the importunate and clandestine solicitations of the* Jesuites, *who notwithstanding in respect of the number, and potency of the* † *Nobility on the Protestant party even in* Grattz *the prime City of* Styria, *could not effect their desires, until in the year forementioned under pretence of conducting the Arch-Dukes Sister into* Spain, *to be wife unto the now* Philip *the third, sundry Embassadors from the Princes of* Italy, *the Pope, and the King of* Spain *attended with many Souldiers had full possession of the City, and presently fourteen Ministers of the Gospel in one day were by force and violence thence ejected.*

* Nobiles fere omnes (qui in subditos suos, & clientes, judicia exercent, eorumque nonnulli vitæ, & necis habent potestatem) novarum opinionum veneno infecti sunt. Thesau. polit. Apot. 6.

† Illustres domini Ordinarii, necnon provincialum pars maxima nihil non agit, ut manere nobis (ministris Evangelii,) liceret sed Jesuitam instigationes quam totius provinciæ supplicationes plus poterant. Histo. persecut. Græ. carsis.

But

But the condition of the Protestants residing amongst the Cantons of Helvetia, *and their confederates the City of* Geneva, *the Town of S.*Gail, *the* Grisons, Valesians, *or seven Communities, under the Bishop of* Sedune, *is a great deal more happy, and setled; insomuch that they are two third parts, having the publick and free practice of Religion: for howsoever of the* 13 *Cantons, onely these five,** Zurick, Scafaule, Glarona, Basile, Abatistella, *are intirely Protestant; yet these in strength, and ampleness of Territory much exceed the other seven, and hence* Zurick *the chief of the five, in all publick meetings, and Embassages, hath the first place.*

* Thesaur. Pol. Apot. 49.

Already then we find the state of Orthodox Professours of the Gospel to be such, that we need not complain of their paucity; and if we further proceed to view the many Regions of the Empire, we shall have cause to magnifie the goodness of God for their multitudes.

The whole Empire, excluding Bohemia, *and* Austria (*because the King of the one is rather an Arbiter in the election of the Emperour, then an Elector, in this sole case giving his voyce when the*

the other six Electors are equally divided, and the Arch-Duke of the other hath only a kind of extraordinary place in the Dyet *amongst the Ecclesiastical Princes, as sometimes the Duke of* Loraine, *had) consisteth of three Orders, or States, the Princes Ecclesiastical, the Princes temporal, and the Free Cities. The last of these before some of them came to be possessed by the* French, Polonian, Helvetians, *and others were in number about* † 88. *and although in regard of this multitude, at this present they are much diminished; yet the remainders of them are so potent, that a few of them, termed the* Hanse-Cities, *seated in the Northern part of* Germany, *inclusively between* Dantisck *Eastward,* Hamburgh *Westward, and joyned in an offensive and defensive League, have been able to make good their opposition against some mighty neighbour Princes infringing immunities.*

These with the rest of the * *Free Cities (which are of some number, and strength) do all in a manner, either in whole, or part (for in some of them, as in* Ratisbone, Argentine, Augusta, Spire, Wormes, Francfort *upon* Mein *both Papists and Protestants make publick profes-*

† Liberæ civitates quæ non alium principem præter Imperatorem agnoscunt, & suis utuntur quæque legibus, olim erant 88. Jam vero pauciores sunt, aliis à Galliarum, & Poloniæ Regibus, & aliis occupatis. Thes. polit. apot. 6.

* Protestantium partes sequuntur liberæ Civitates, seculares Principes fere omnes; Catholicorum à secularibus Principes pauci, ut Bavar. Clenensis. Thesaur. Pol. Apot. 6.

profeſſion) *embrace the ſincere doctrine of the Goſpel. And if we paſs over the Eccleſiaſtical Princes, who* (*excepting the three Electour Archbiſhops, of* Colen, Mentz, *and* Trivers, *the Archbiſhops of* Wertzburg, *and* Saltsburg, *and ſome elect Biſhops or Adminiſtrators of Biſhopricks being laymen, and of the reformed Religion*) *are of ſmall power; all the Princes Temporal of the Empire* (*none of note excepted beſides the Duke of* Bavaria) *are firmly Proteſtants. Now what the multitudes of ſubjects are profeſſing the ſame Faith with theſe Princes, we may gueſs by the ampleneſs of the Dominions under the Government of ſuch onely, as for their commands are chief, and moſt eminent among them; As of the* Prince Elector Palatine, *the Duke of* Saxony, *the* Marqueſs *of* Brandeburg, *the Duke of* Wirtenburg, Landgrave *of* Heſſe, Marqueſs *of* Baden, Prince *of* Anhalt, Dukes *of* Brunſwick, Holſt, Luenburg, Meckleburg, Pomerane, Sweyburg, Nauburge; *amongſt whom the* Marqueſs *of* Brandeburg *hath for his Dominion, not onely the* Marchaſate *it ſelf containg in circuit about* 520 *miles, and furniſhed with*

fifty Cities, and about threescore other walled Towns; but likewise part of Prussia, *for which he is feudatary unto the King of* Poland, *the Region of* Prignitz, *the Dukedom of* Crossen, *the* Signories *of* Steinberg, *and* Cotbus, *the County of* Rapin, *and lately the three Dukedoms of* Cleve, Gulick, *and* Berg, *of which the two former have either of them in circuit* 130 *miles.*

Near adjoyning unto these three last Dukedoms, are those Provinces of the Low Countries governed by the States, namely Zutphen, Utrech, Oberyssel, Groningham, Holland, Zealand, West-frizland, *in which onely Protestants have the publick (for otherwise* Arrians, Anabaptists, Socinians *are here privately tolerated) and free exercise of their Religion, as also in the Neighbour Dominion of the Earl of* East-Freezland.

But to pass from these United Provinces under the States unto France; *in this mighty Kingdom, those (as they usually stile them) of the Religion, besides the Castels, and Forts, that do belong in property unto the Duke of* Bullen, *the Duke of* Rohan, *Count of* Laval, *the Duke*

Duke of Trimovile, Mounſieur Chaſtillion, *the* Mareſhal *of* Digniers, *the Duke of* Sully, *and others, are ſeaſed of above* 70 *Towns, having Garriſons of Souldiers governed by Nobles and Gentlemen of the Religion; they have* 800 *Miniſters reteining Penſions out of the publick Finance, and are ſo diſperſed through the chief Provinces of the Kingdom, that in the Principality of* Orange, Poictou *almoſt all the Inhabitants, in* Gaſconie *half; in* Languedoc, Normandie, *and other Weſtern Provinces, a ſtrong party profeſs the Evangelical Truth. Which multitudes, although they are but ſmall, and as it were an handful in compariſon of all bearing the name of Papiſts throughout the ſpacious continent of* France; *yet in regard of ſuch as are entirely Popiſh, they have ſome proportion.*

For to omit a great part of French *Papiſts, who in heart believe the ſincerity of the Goſpel, but dare not make profeſſion thereof for worldly reſpects, as to obtain great Offices, to avoid penalties, and juſtice in their litigious ſuits; almoſt all the Lawyers, * and learned ſort who no doubt have many*

* Vid. inſtru. & Meſſives des Roys Treſ. Chriſt. & de leurs Ambaſſadeurs, Council. de Trent. Borellum. l. 4. de decret. Eccleſiæ Gallicæ. c. ti. 21, 22. Dua revum li. 1. de benefi. cap. 10. 11. li. 5. c. 11.

adherents of leſs knowledge, hold, That the Biſhop of *Rome* was anciently the firſt and chiefeſt Biſhop according to the dignity of precedency, and order, not by any divine Inſtitution, but becauſe *Rome* was the chief City of the Empire; That he obtained his primacy over the Weſtern Church by the gift and clemency of *Pipine*, *Charles* the Great, and other Kings of *France*, and hath no power to diſpoſe of Temporal things; That it belongeth to Chriſtian Kings and Princes to call Eccleſiaſtical Synods, and to eſtabliſh their Decrees, to make Eccleſiaſtical Laws for the good of the Church, reform the abuſes therein, and to have the ſame power and authority over ſacred perſons in cauſes Eccleſiaſtical, as was exerciſed by *Joſias*, and *Conſtantine* the Great, who ſaid he was a Biſhop over the outward things of the Church; That the Laws whereby their Church is to be governed are onely the Canons of the more ancient Councels, and their own National Decrees, and not the Decretals of the Biſhops of *Rome*; That the Councel of *Conſtance* aſſembled

bled by *Sigiſmund* the Emperour, and with a concurrent conſent of other Chriſtian Princes, decreeing a General Synod to be ſuperiour unto the Pope, and correcting many enormous abuſes in the *Roman* Church which yet remain in practiſe, was a true œcumenical Councel, and ſo likewiſe the Councel of *Baſil*; That the Aſſembly of *Trent* was no lawful Councel, and the Canons thereof are rather to be eſteemed the Decrees of the Popes who called and continued it, then the Decrees of the Councel it ſelf, becauſe in this Aſſembly, Biſhops onely (contrary to the practiſe of the Councel of *Baſil*) had deciſive voyces, and the greateſt parts of Biſhops were *Italian*, the Popes vaſſals; and beſides, nothing was then determined that was not at *Rome* foredetermined by the Pope; That the Sacrament of the Lords Supper ought to be adminiſtred under both kinds, and at the leaſt a great part of Divine Service is to be performed in their vulgar tongues; *Thus are the greater number of Lawyers and Learned men in* France *affected, and thoſe*

who are throughly Popish, are for the most part men of the basest sort, wholly leavened with the bitter slanders and calumniations of malicious Fryers.

Now if to all the fore-named Kingdoms, Principalities, Dukedoms, States, Cities abounding with Professours of the Truth, we add the Monarchs of Great Britanny, Denmark, Sweden, *wholly in a manner Protestant, we shall find them not much inferiour in number and amplitude to the* Romish *party; especially if we consider that the very bulk and body hereof,* Italy, *and* Spain, *are by a kind of violence, and necessity, rather then out of any free choice and judgment, deteined in their Superstition; namely, by the jealousie, cruelty, and tyrannous vigilancy of the Inquisition, and their own ignorance, being* * *by* Clement *the Eight, utterly debarred from all reading of the Sacred Scriptures, whereby they might come to the knowledge of the Truth.*

* Vide indicem libro-prohi. edit. jussu Clem. 8. Et Azou. lin. 8. Morel. Instit. cap. 26.

And if any shall except that the Protestants in diverse Countries beforementioned cannot be reputed as one body, and of one Church, by reason of many

many differences, and hot contentions amongſt them, let ſuch remember that howſoever ſome private men in this holy Society, rather then of it, preferring their novel and paſſionate fancies, before the peace of the Church, purchaſed with Chriſts precious blood, and the publick weal of Chriſtian Monarchs, unnatural toward their own dear Mother, rending that womb wherein they were new born by the laver of Regeneration, forgetful of their heavenly embaſſage, which is not onely to reconcile men unto God, but men with men, ſo far neglecting their own eternal ſalvation, as to be unmindful of that moſt undoubted Truth, He that is not in Charity, is in Death, *trampling under foot that glorious Legacy of their Lord and Maſter*, My peace I give unto you, my peace I leave with you, *have in heat of contention, and bitterneſs of their Souls, ſtrained and racked their weak underſtanding, to make differences between themſelves, even in the main Articles of Faith, and branded one another with Blaſphemy, and Hereſie, yet theſe unchriſtian and uncharitable diſſenſions are not to be im-*

puted to the whole ſacred community of Orthodox Churches, whoſe harmony and agreement in neceſſary points of Faith, are onely to be eſteemed by their confeſſions, which by publick Authority they have divulged unto the world.

How many are the differences both in Doctrine and Diſcipline between the Proctors for the Papal faction, touching Diſcipline? ſome teach their Chieftain, the Pope, may erre; others, that he cannot: ſome, that he is ſubject unto a General Councel; others, that he is above it: ſome, that all Eccleſiaſtical Authority is immediately in the Prelates of the Church; others, that it is onely in the Pope, and from him derived unto inferiour Biſhops: ſome, that he hath Temporal authorities over Princes; others, not: Concerning Doctrine, ſome affirm that Predeſtination both by grace and glory, is meerly from Gods free pleaſure; others from foreſeen Deſert and Merit: ſome, that all the Books, or part of them belonging unto the Old Teſtament, which were not in the Canon of the Jewiſh *Church, are Apocryphal; others, Canonical, Even in the matters of Faith: ſome, that there*

is

is no Original ſin inherent in us, but only imputed; other, that it is both inherent and imputed: ſome, that we are moſt freely juſtified, by the means of Faith, Hope, &c. others, by the Value and Merit of theſe vertues: ſome, that Faith is onely a general aſſent unto divine truth; others, that it is a ſpecial perſwaſion touching the Remiſſion of our ſins through Chriſt: ſome, that we appear righteous in Gods ſight, partly through imputed, partly through inherent righteouſneſs; others, onely by inherent: ſome, that eternal life is due unto our Works onely, by vertue of Gods free and gracious promiſe; others, through the Merit of the work done: ſome, that all the moral good Works of Infidels, and Ethnicks are ſins; others, that they are without ſin: ſome, that the B. Virgin was conceived without Original ſin; others, the contrary, and that with ſuch eagerneſs, that the one condemn the other of Hereſie: yet, becauſe theſe contentions are between private men, and they all (in Spain, *and* Italy, *but not in* France, *as hath been ſhewed) accord in the chief points of Doctrine publickly eſta-*

bliſhed

bliſhed in the Councel of Trent, *they boaſt much of their unity.*

Although then ſome private men, unworthy to take the Word of peace and reconciliation into their virulent and contentious mouths, led more by paſſion, and their own ſelf-pleaſing conceit, then by the ſacred Rules of the Truth, and Piety, have laboured to ſow the tares of diſſention in the Vineyard of the Lord, and hereby have made crooked ſome few branches cleaving unto them: yet the general Societies of Orthodox Churches in the publick Confeſſions of their Faith, do ſo agree, that there is a moſt ſacred harmony between them, in the more ſubſtantial points of Chriſtian Religion neceſſary to ſalvation.

This is manifeſt out of the Confeſſions themſelves, which are theſe, the Angelicane, *the* Scotiane, French, Helvetian *former, and later, the* Belgick, Polonick, Argentine, Auguſtane, Saxonick, Wirtenbergick, Palatine, Bohemick *or* Waldenſian *Confeſſion: for there is none of the Churches formerly pointed out in divers places of Europe which doth not embrace one of theſe*

theſe confeſſions, and all of them harmonioufly conſpire in the principal Articles of Faith, and which neareſt concern our eternal Salvation; as in the infallible verity and full ſufficiency of the Scriptures, divine eſſence and unity of the everlaſting God-head, the ſacred Trinity of the three glorious perſons, the bleſſed Incarnation of Chriſt, the omnipotent Providence of God, the abſolute ſupream head of the Church, Chriſt, Juſtification by Faith through Chriſt, and the nature of a lively Faith, Repentance, Regeneration and Sanctification, the difference between the Law and the Goſpel, touching Free-will, Sin, and Good Works, the Sacraments their number and uſe, the notes of the Church, the divine authority of Magiſtrates, the Reſurrection, and ſtate of Souls after death.

And for the chief point of difference, which is conceived to be between the Profeſſours of the Goſpel about the preſence of Chriſt in the ſacred Euchariſt, ſuch as are parties in this Confeſſion ingenioufly confeſs, that de re ipſa, touching the thing it ſelf, there is no oppoſition, but onely we vary in

ſome

ſome ordinances, and circumſtances of the thing. We agree *re ipſa*, in the matter it ſelf, although we differ according to the diverſity of Gods gifts in expreſſing and aptly and clearly that we conceive concerning this matter. We all acknowledge that the holy Symbols, or Signs, are not *inanes ſignificationes*, barely ſignificative, but what by divine Inſtitution they repreſent and teſtifie unto our ſouls, is as truly and certainly delivered unto us from God, as the Symbols themſelves. But the queſtion is, whether as the Sign with the thing ſignified is preſent in reſpect of our Body, and not rather in regard of our well receiving it by Faith. Moreover, whether as both the ſign, and thing ſignified are exhibited to all, ſo all receive both, ſome to life, others to their perdition. So that we all believe the true Communication of the true Body and Bloud of our Lord Jeſus Chriſt, onely concerning the manner of Communication, is the Controverſie. But who can rightly judge that for this the ſacred union and fellowſhip of Churches, is to be diſſolved. *Their*

There being so excellent a foundation and firm ground-work of unity between the Protestants, how worthy a work would it be for Christian Princes to imitate the Professours of the Gospel in the Kingdom of Polonia, *and by a general Assembly of moderate and unpartial Judges, and sensible of the bleeding wounds Religion receiveth by Sects and Discords, make up the ruines and breaches of Churches, caused hitherto through private contentions, and to cement them together (if it shall please God out of the riches of his mercy to prosper their heroical and religious endeavours) with an everlasting bond of Concord. There were never greater hopes of the success of so noble and incomparable a work, then in this age, which hath afforded us the blessing of our most gracious Soveraign, so religiously studious of publick peace, and so exquisitely enabled with many rare endowments to promote so pious and renowned an action.*

In the mean time, if any in these private distractions concerning matters of Religion, excited by the malice of Sathan, and his wretched instruments,

shall

ſhall doubt which way to take, let him follow the grave and divine inſtructions of that excellent light of the Church, S. Aug. *who firſt exhorteth us not to buſie our ſelves overmuch in enquiring after thoſe things,* quæ nihil certi habent in Scriptura, *which have no firm footing in the Scriptures, but in receiving, or rejecting them to follow the cuſtome, and practiſe of particular Churches wherein we live, otherwiſe (ſaith he)* If we will diſpute of theſe things, and contend one with another: orietur interminata luctatio, *there will hence ariſe an endleſs ſtrife. And his ſecond admonition is, that for the eſtabliſhing of our Conſciences in points of Faith neceſſary to obtain eternal life, we ſhould follow our bleſſed Saviours Commandement:* Search the Scriptures. Why *(ſaith this devout and learned Father, ſpeaking to contentious Chriſtians)* do we ſtrive? we are brethren. Our Father hath not died inteſtate: he hath made his laſt will: he is dead, and riſen again. There is contention ſtill about an inheritance as long as the Teſtament is not made known, but when it is publiſhed in judgment, all are ſilent to hear

Epiſt. 86.

In Pſal. 21.

hear it. The Judge attentively liſtneth unto it, the Advocates hold their peace: the Cryers command ſilence, and the whole multitude preſent, ſtand in a ſuſpenſe, that the words of a dead man lying in his grave without ſenſe and life may be rehearſed. Are the words of a dead man and interred, ſo powerful and available, and ſhall the Teſtament of Chriſt ſitting in heaven be impugned? Open it, let us read, we are brethren, why do we ſtrive? Our Father hath not left us deſtitute of his laſt Will: he that made it liveth for ever; he heareth our voice and acknowledgeth his own voice. Let us read, why contend we? Having found the Inheritance let us lay hold of it. *Aperi, lege:* open and read.

Of the Ancient

LARGNESS

Of the

GREEK Tongue.

CHAP. I.

GREECE, as it was anciently known by the name of *Hellas*, was incloſed betwixt the Bay of *Ambracia*, with the River *Arachthus*, that falleth into it on the Weſt, and the River *Peneneus* on the North, and the Sea on other parts. Strabo l. 8. non longe à principio.

So that *Acarnania* and *Theſſaly*, were toward the Continent, the utmoſt Regions of *Greece*. But yet, not the Countries only contained within thoſe limits, but alſo the Kingdoms of *Macedon*, and *Epirus*; being the next adjoyning Provinces (*Macedon* toward the North, *Epirus* toward the Weſt) had anciently the *Greek* Tongue for their vulgar Language: for although it belonged originally to *Hellas* alone, yet in time it became vulgar to theſe alſo.

Secondly, It was the Language of all the Iſles in the Ægean Sea; of all thoſe Iſlands I ſay, that are betwixt *Greece* and *Aſia*, both, of the many ſmall ones, that lye between *Candy* and *Negropont*, named *Cyclades* (there are of them 53) and of all above *Negropont* alſo, as far as the Strait of *Conſtantinople*.

Thirdly, Of the Iſles of *Candy*, *Scarpanto*, *Rhodes*, and a part of *Cyprus*, and of all the ſmall Iſlands along the Coaſt of *Aſia*, from *Candy* to *Syria*.

Fourthly, Not only of all the Weſt part of *Aſia* the leſs (now called *Anatolia*, and corruptly *Natolia*) lying toward the Ægean Sea, as being very thick planted with Greek Colonies: of which, ſome one, *Miletus* by name, is regiſtred, by *Seneca**, to have been the mother of 75 by *Pliny*, of 80 Cities; But on the North ſide alſo toward the Euxine Sea, as far (ſaith

Senec. conſol. ad Hel. c. 6. Plin. l. 5. c. 29.

(saith *Isocrates*) as *Sinope*, and on the South side respecting *Africk*, as far (saith *Lucian*) as the *Chelidonian* Isles, which are over against the confines of *Lycia* with *Pamphylia*. And yet although within these limits onely, Greek was generally spoken, on the Maritime coast of *Asia*, yet beyond them, on both the shoars Eastward, were many Greek Cities (though not without barbarous Cities among them.) And specially I find the North Coast of *Asia*, even as far as *Trebizond*, to have been exceedingly well stored with them. But, it may be further observed likewise out of Histories, that not only all the Maritime part of *Anatolia*, could understand and speak the Greek tongue, but most of the Inland people also, both by reason of the great Traffick, which those rich Countries had for the most part with Grecians, and for that on all sides, the East onely excepted, they were invironed with them. Yet nevertheless, it is worthy observing, that albeit the Greek tongue prevailed so far in the Regions of *Anatolia*, as to be in a manner general, yet for all that it never became vulgar, nor extinguished the vulgar Languages of those Countries. For it is not only particularly observed of the *Galatians*, by *Hierome*, that beside the Greek tongue, they had also their peculiar Language, like that of *Trier*: and of the *Carians* by *Strabo*, that in their

Isocr. in panegyric. long. post med.

Lucian. in dialog. de amor. non longe ab init.

Hier. in Proem. l. 2. com. Epist. ad Gal.

Strab. l. 14.

Language were found many Greek words, which doth manifestly import it to have been a several tongue: but it is directly recorded by * *Strabo* (out of *Ephorus*) that of sixteen several Nations, inhabiting that tract, onely three were Grecians, and all the rest (whose names are there registred) barbarous and yet are omitted the *Cappadocians*, *Calatians*, *Lydians*, *Maeonians*, *Cataonians*, no small Provinces of that Region. Even as it is also observed by *Pliny*, and others, that the 22 Languages, whereof ‖ *Mithridates* King of *Pontus*, is remembred to have been so skilful, as to speak them without an Interpreter, were the Languages of so many Nations subject to himself, whose dominion yet we know, to have been contained, for the greatest part within *Anatolia*. And, although all these be evident testimonies, that the *Greek* tongue was not the vulgar or Native language of those parts, yet, among all none is more effectual, then that remembrance in the second Chapter of the *Acts*, where divers of those Regions, as *Cappadocia*, *Pontus*, *Asia*, *Phrygia*, and *Pamphilia*, are brought in for instances of differing Languages.

* Lib. citato. long. post. med. & Plin. l 6.c.2.

Plin.l.7.c.24. Val.Max.l.8.‡ c.7. Gell. l.17. c.17.

*Act.*2.9,& 10.

Fifthly, Of the greatest part of the Maritime coast of *Thrace*, not onely from *Hellespont* to *Bizantium* (which was † that part of Constantinople, in the East corner of the City, where the *Serraile* of the Great

† Dousa.Itin. Constantinopol.pag.24.

Great Turk now ſtandeth) but above it, all along to the out-lets of *Danubius*. And yet beyond them alſo; I find many Greek Cities to have been planted along that Coaſt (*Scylax* of *Carianda* is my Author with ſome others) as far as the Strait of *Caffa*, and ſpecially in *Taurica*. Yea, and beyond that Strait alſo Eaſtward, along all the Sea coaſt of *Circaſſia*, and *Mengrelia*, to the River of *Phaſis*, and thence compaſſing to *Trebizond*, I find mention of many ſcattered Greek Cities: that is, (to ſpeak briefly) in all the circumference of the Euxine Sea.

Scylax Carinand. in periplo Jornand. de reb. Getic. c. 5.

Sixthly (from the Eaſt and North to turn toward the Weſt) It was the Language of all the Weſt, and South Iſlands, that lye along the Coaſt of *Greece* from *Candy* to *Corfu*, which alſo was one of them, and withal, of that fertile *Sicily*, in which one Iſland, I have obſerved in good Hiſtories, above 30 Greek Colonies, to have been planted, and ſome of them goodly Cities, ſpecially *Agrigentum* and *Syracuſa*, which latter *Strabo* hath recorded to have been 180 furlongs, that is, of our miles 22 and half in circuit.

Strabo l. 6. in medio.

Seventhly, Not onely of all the Maritime coaſt of *Italy*, that lyeth on the *Tyrrhene* Sea, from the River *Garigliano*, (*Liris* it was formerly called) to *Leucopetra*, the moſt Southerly point of *Italy*, for all that ſhoar being neer about

240 miles, was inhabited with *Greek* Colonies: And thence forward, of all that end of *Italy*, that lyeth towards the Ionian Sea, about the great bayes of *Squilacci* and *Taranto* (which was so thick set with great and goodly Cities of *Grecians*, that it gained the name of *Magna Græcia*) but, beyond that also, of a great part of *Apulia*, lying towards the *Adriatick* Sea. Neither did these Maritime parts onely, but, as it seemeth the Inland people also towards that end of *Italy*, speak the *Greek* tongue. For I have seen a few old Coins of the *Brutians*, and more may be seen in *Goltzius*, having *Greek* Inscriptions, wherein I observe they are named ΒΡΕΤΤΙΟΙ, with an æ, and two tt, and not as the *Roman* Writers term them, *Brutii*. And I have seen one piece also of *Pandosia*, an In-land City of those parts, with the like. Neither was the vulgar use of the *Greek* tongue utterly extinct in some of those parts of *Italy*, till of late: for *Galateus* a Learned man of that Country, hath left written, that when he was a boy (and he lived about 120 years ago) they spake *Greek* in *Callipolis* a City on the East shore of the Bay of *Taranto*. But yet it continued in Ecclesiastical use in some other parts of that Region of *Italy* much later: for *Gabriel Barrius* that lived but about 40 years since, hath left recorded, that the Church of *Rossano* (an Archiepiscopal City

Goltz. in Numismat. Magnæ Græciæ Tab. 24.

Galat. in descriptione Callipolis.

Bar. lib. 5 de Antiquit. Calabr.

City in the upper *Calabria*, retained the *Greek* tongue and ceremony till his time, and then became Latin. Nay, to descend yet a little nearer the present time, *Angelus Rocca* that writ but above 20 years ago, hath observed, that he found in some parts of *Calabria*, and *Apulia*, some remainders of the *Greek* speech to be still retayned. Rocca tract. de dialectis in Italica lingua.

Eightly, and lastly, that shoar of *France*, that lyeth towards the Mediterrane Sea, from *Rodanus* to *Italy*, was possessed with *Grecians*, for * *Massilia* was a Colony of the *Phoceans*, and from it many other Colonies were derived, and † placed along that shoar, as far as *Nicæa*, in the beginning of *Italy*, which also was one of them. * Strab. l. 4. non long. à princip. Thucid. l. 1. † Strab. loco citato. Plin. l. 3. c. 5.

And yet beside all these fore-named, I could reckon up very many other dispersed Colonies of the *Greeks* both in *Europe* and *Asia*, and some in *Africk*, for although I remember not, that I have read in any History, any Colonies of the *Grecians* to have been planted in *Africk*, any where from the greater *Syrtis* Westward, except one in *Cirta*, a City of *Numidia*, placed there by *Micipsa* the Son of *Masinissa*, as is mentioned in *Strabo*: yet thence Eastward it is certain some were: for the great Cities of *Cyrene*, and *Alexandria*, were both *Greek*. And it is evident, not onely in * *Strabo* and *Ptolomy*, Strab. l. 17. * Loco jam citato. Ptol. tab. 3. Africæ.

Mela l.1.c.8. but in *Mela*, and other Latin Writers, that mrſt of the Cities of that part carryed *Greek* Names. And laſtly, *Hierome* hath directly recorded, that *Lybia*, which is properly that part of *Africk* adjoyning to *Ægypt*, was full of *Greek* Cities.

Theſe were the places, where the *Greek* tongue was natively and vulgarly ſpoken, either originally, or by reaſon of Colonies. But yet for other cauſes, it became much more large and general. One was the love of Philoſophy, and the liberal Arts, written in a manner only in *Greek*. Another, the exceeding great trade and traffick of *Grecians*, in which, above all Nations, except perhaps the Old *Phenicians* (to whom yet they ſeem not to have been inferiour) they imployed themſelves. A third, Beyond all theſe, becauſe thoſe great Princes, among whom all that *Alexander* the Great had Conquered, was divided, were *Grecians*, which for many reaſons, could not but exceedingly ſpread the *Greek* tongue, in all thoſe parts where they were Governours; among whom, even one alone *Seleucus* by name, is regiſtred by *Appian*, to have founded in the Eaſt parts under his government, at leaſt 60 Cities, all of them carrying *Greek* names, or elſe named after his Father, his Wives, or himſelf. And yet there was a fourth cauſe, That in the after time greatly furthered

Hieron. loco ſupra citato.

Appian. l. de bellis Syriac.

furthered this inlargment of the *Greek* tongue, namely the imployment of *Grecians* in the government of the Provinces, after the translation of the Imperial Seat to Constantinople. For these causes I say, together with the mixture of *Greek* Colonies, dispersed in many places (in which fruitfulness of Colonies, the *Grecians* far passed the *Romans*) the *Greek* tongue spread very far, especially towards the East. In so much, that all the Orient (which yet must be understood with limitation, namely the Oriental part of the *Roman* Empire, or to speak in the phrase of those times, the Dioceſs of the Orient, which contained *Syria*, *Paleſtine*, *Cilicia*, and part of *Meſopotamia* and of *Arabia*) is said by *Hierome* to have spoken *Greek*: which also *Iſidore* specially obſerveth in *Ægypt*, and *Syria*, to have been the *Dorick* Dialect. And this great glory, the *Greek* tongue held in the Apoſtles time, and long after, in the Eaſtern parts, till by the inundations of the *Saracens* of *Arabia*, it came to ruine in those Provinces, about 640 years after the birth of our Saviour, namely, in the time of the Emperor *Heraclius* (the *Arabians* bringing in their Language together with their victories, into all the Regions they subdued) even as the Latin tongue is supposed to have perished by the inundation and mixture of the *Gothes*, and other barbarous Nations in the West.

Hieron. ubi supra.

Iſidor. Origin. l. 9. c. 1.

CHAP.

CHAP. II.

Of the decaying of the Ancient Greek *Tongue, and of the preſent Vulgar* Greek.

BUT at this day, the *Greek* tongue is very much decayed, not onely as touching the Largneſs, and Vulgarneſs of it, but alſo in the Pureneſs and Elegancy of the Language. For as touching the former, Firſt, in *Italy*, *France*, and other places to the Weſt, the natural Languages of the Countries have uſurped upon it. Secondly, In the skirts of *Greece* it ſelf, namely in *Epirus*, and that part of *Macedon* that lyeth towards the *Adriatick* Sea, the *Sclavonick* tongue hath extinguiſhed it. Thirdly, In *Anatolia*, the *Turkiſh* tongue hath for a great part ſuppreſſed it. And Laſtly, in the more Eaſtward, and South parts, as in the part of *Cilicia*, that is beyond the River *Piramus*, in *Syria*, *Paleſtine*, *Ægypt* and *Lybia*, the *Arabian* tougue hath aboliſhed it: Aboliſhed it I ſay, namely, as touching any vulgar uſe, for, as touching Eccleſiaſtical uſe, many Chriſtians of thoſe parts ſtill retain it in their Liturgies. So that, the parts in which the *Greek* tongue is ſpoken at this day, are

(in

(in few words) but these, First *Greece* it self (excepting *Epirus*, and the West part of *Macedon.*) Secondly, The Isles of the *Ægean* Sea. Thirdly, *Candy*, and the Isles Eastward of *Candy*, along the Coast of *Asia* to *Cyprus* (although in *Cyprus*, divers other Languages are spoken, beside the *Greek*) and likewise the Isles Westward of *Candia*, along the Coasts of *Greece*, and *Epirus*, to *Corfu*. And Lastly, a good part of *Anatolia*.

But as I said, the *Greek* tongue, is not only thus restrained, in comparison of the ancient extention that it had, but it is also much degenerated and impaired, as touching the pureness of speech, being overgrown with barbarousness: But yet not without some relish of the ancient elegancy. Neither is it altogether so much declined from the ancient *Greek*, as the *Italian* is departed from the Latin, as *Bellonius* hath also observed, and by conferring of divers Epistles of the present Language, which you may find in *Crusius* his *Turcogræcia*, with the ancient Tongue, may be put out of question, which corruption yet, certainly hath not befallen that Language, through any inundation of barbarous people, as is supposed to have altered the Latin tongue, for although I know *Greece* to have been overrun, and wasted by the *Gothes*, yet I find not in Histories any remembrance of

Belon. Observat. L. 1. c. 3. Turcogræc. L. 3. & 5.

of their habitation, or long continuance in *Greece*, and of their coalition into one people with the *Grecians*, without which, I conceive not, how the Tongue could be greatly altered by them. And yet certain it is, that long before the *Turks* came among them, their Language was grown to the corruption wherein now it is, for that, in the Writings of *Cedrenus*, *Nicetas*, and ſome other late *Greeks* (although long before the *Turks* invaſion) there is found, notwithſtanding they were Learned men, a ſtrong reliſh of this barbarouſneſs: Inſomuch that the Learned *Grecians* themſelves acknowledge it to be very ancient, and are utterly ignorant when it began in their Language: which is to me a certain Argument, that it had no violent nor ſudden beginning, by the mixture of other Forreign Nations among them, but hath gotten into their Language, by the ordinary change, which time and many common occaſions that attend on time, are wont to bring to all Languages in the World, for which reaſon, the corruption of Speech growing upon them, by little and little, the change hath been unſenſible. Yet it cannot be denyed (and * ſome of the *Grecians* themſelves confeſs ſo much) that beſide many *Roman* words, which from the tranſlation of the Imperial Seat to *Conſtantinople*, began to creep into their Language,

Gerlach. in epiſt. ad Cruſium Turcogræc. L. 7. pag. 489.

* Zygomalos in Epiſt. ad Cruſ. Turcogræc.

Language, as we may observe in divers *Greek* Writers of good Antiquity, some *Italian* words also, and *Sclavonian*, and *Arabick*, and *Turkish*, and of other Nations, are gotten into their Language, by reason of the great traffick and commerce, which those people exercise with the *Grecians*. For which cause, as *Bellonius* hath observed, it is more altered in the Maritime parts, and such other places of Forreign Concourse, then in the inner Region. But yet, the greatest part of the corruption of that Language, hath been bred at home, and proceeded from no other cause, then their own negligence, or affectation. As First (for example) by mutilation of some words, pronouncing and writing δὲν for μηδὲν, νὰ for ἵνα, &c. Secondly, by compaction of several words into one, as πᾶδες for πᾶ εἰδες, σασήδη for εἰς τὰ σήδη, &c. Thirdly, by confusion of sound, as making no difference in the pronouncing of three vowels, namely η, ι, υ, and two dipthongs ει and οι, all which five they pronounce by one letter i, as οἶκος, εἶπον, σήδη, λύπη, they pronounce *icos*, *icon*, *stithi*, *lipi*. Fourthly, by translation of Accents from the syllables to which in Ancient pronouncing they belonged to others. And all those four kinds of Corruption, are very common in their Language: for

Bellon. Observat. l. 1. c. 3.

Vide Cruc. Turcogræc. pag. 44. 224. 242. 391. 398, 399, &c.

Burran. in Coron. pretiosa.

for which reasons, and for some others, which may be observed in *Crusius*, *Burrana*, &c. the *Greek* tongue is become much altered (even in the proper and native words of the Language) from what Anciently it was, yet nevertheles it is recorded by some, that have taken diligent observation of that Tongue, in the several parts of *Greece*, that there be yet in *Morea* (*Peloponnesus*) betwixt *Napoli* and *Monembasi* (*Nauplia* and *Epidaurus* they were called) some fourteen Towns, the Inhabitants whereof are called *Zacones* (for *Lacones*) that speak yet the Ancient *Greek* tongue, but far out of Grammar Rule: yet, they understand those that speak Grammatically, but understand not the vulgar *Greek*. As *Bellonius* likewise remembreth another place near *Heraclea* in *Anatolia*, that yet retaineth the pure *Greek* for their vulgar Language. But the few places being excepted, it is certain, that the difference is become so great, betwixt the present and the Ancient *Greek* that their Liturgy, * which is yet read in the Ancient *Greek* tongue, namely that of *Basil*, on the Sabbaths and solemn daies, and that of *Chrysostome* on common daies, is not understood (or but little of it) by the vulgar people, as Learned men that have been in those parts, have related to

Gerlach. apud Crus. l. 7. Turcogræc. pag. 489.

Bellon. Observat. l. 2. c. 111.

* Burdouizt. in epist. ad Chitræ. apud Illum in Lib. de Statu Eccleiar. p. 47.

† others

† others, and to my self: which may be also more evidently proved to be true by this, because the skilful in the learned *Greek*, cannot understand the vulgar.

† Vid. Chitræ. loc. citato, & Turcogræc. Crusii. p. 127. & 415. &c.

CHAP. III.

Of the Ancient Largeness of the Roman *Tongue in the time of the* Roman *Empire.*

THE ordinary bounds of the *Roman* Empire were, on the East part of *Euphrates*, and sometimes *Tigris*: On the North the Rivers of *Rhene*, and of *Danubius*, and the *Euxine* Sea: On the West the Ocean: On the South the *Cataracts* of *Nilus*, in the utmost border of *Ægypt*, and in *Africk* the mountain *Atlas*. Which beginning in the West, on the shoar of the Ocean, over against the *Canary* Islands,

Islands, runneth Eastward almost to *Ægypt*, being in few places distant from the Mediterrane Sea more than 200 miles. These, I say, were the ordinary bounds of that Empire in the Continent: for, although the Romans passed these bounds sometimes, specially toward the East and North, yet they kept little of what they wan, but within those bounds mentioned the Empire was firmly established. But here, in our great Isle of *Britain*, the *Pictes* Wall was the limit of it, passing by *Newcastle* and *Carleil*, from *Tinmouth* on the East Sea to *Solway* Frith on the West, being * first begun by the Emperor *Adrian*, and after finished, or rather repaired by *Septimius Severus*.

* Spartian. in Hadriano & in Severo.

To this greatness of Dominion, *Rome* at last arrived from her small beginnings. And small her beginnings were indeed, considering the huge Dominion to which she attained. For First, The Circuit of the City Wall, at the first building of it by *Romulus* in Mount *Palatine* could not be fully one Mile: for the Hill it self, as is observed by *Andrea Fulvio*, a Citizen and Antiquary of *Rome*, hath no more in Circuit: And, that *Romulus* bounded the *Pomerium* of the City (which extended somewhat beyond the Wall) with the foot of that Hill in compass, *Gellius* hath left Registred. Secondly, The Territory and liberties of *Rome*, as *Strabo* hath

And Fulv l.2. Antiq.Rom. Ca.3.

Gell.l.13. c.14.

Strab. l.1.

remem-

remembred, extended at the first, where it stretched fartheſt scarce six miles from the City. And Thirdly, The first inhabitants of *Rome*, as I find recorded in *Dionysius* of *Halicarnassus*, were not in number about 3300 at the most. Yet, with time, and fortunate success, *Rome* so increased, that in *Aurelianus* his time, the circuit of the City Wall was 50 miles, as *Vopiscus* hath recorded: And the Dominion grew to the largneſs above-mentioned, containing about 3000 miles in length, and about 1200 in breadth: and lastly the number of free Citizens, even in the time of *Marius*, that is long before Forreign Cities and Countries, began to be received into participation of that freedome, was found to be 463000 as *Eusebius* hath remembred: Of free Citizens, I say, (for they only came into *Cense*) but if I should add their Wives, and Children, and Servants, that is, generally all the Inhabitants, * a Learned man hath esteemed them, and not without great likelyhood of truth, to have been no less then three or four millions.

Dionys. Hal. l. 2. Antiq. Romanar.

Vopisc. in Aureliano.

Euseb. in Chron. ad Olymp. 174.

* Lipsius de Magnit. Romana l. 3. c. 7.

Beyond these bounds therefore of the *Roman* Empire (to speak to the point in hand) the *Roman* tongue could not be in any common use, as neither to speak of our Kings Dominions in *Ireland*, *Scotland*, nor *Northumberland*, as being no

Subjects of the *Roman* Empire. And that within these bounds it stretched far and wide (in such manner as I will afterward declare) two principal Causes there were. One was, the multitude of Colonies, which partly to repress Rebellion in the subdued Provinces, partly to resist Forreign Invasions, partly to reward the Ancient Souldiers, partly to abate the redundance of the City, and relieve the poorer sort, were sent forth to inhabit in all the Provinces of the Empire: Another, as the donation of *Roman* freedom, or Communication of the right and benefit of *Roman* Citizens to very many of the Provincial, both Cities and Regions. For First, All *Italy* obtained that freedom in the time of *Sylla* and *Marius*, at the compounding of the *Italian* War, as *Appian* hath recorded: All *Italy*, I say, as then it was called and bounded, with the Rivers of *Rubicon* and *Arnus*, that is, the narrower part of *Italy*, lying betwixt the *Adriatick* and the *Tyrrhene* Seas. Secondly, *Julius Cæsar* in like sort enfranchized the rest of *Italy*, that is the Border part, named then *Gallia Cesalpina*, as is remembred by *Dion*. But not long after, the Forreign Provinces also began to be enfranchized, *France* being indued with the liberty of *Roman* Citizens by *Galba*, as I find in *Tacitus*; *Spain* by *Vespasian*, as it is in *Pliny*. And at

Appian. l. 1. Civil. longe ante med.

Dion. l. 48.

Tacit. l. 1. Historiar. Plin. l. 3. c. 3.

at last, by *Antonius Pius*, all without exception that were subject to the Empire of *Rome*, as appeareth by the testimony of *Vipian* in the *Digests*. The benefit of which *Roman* Freedom, they that would use, could not with honesty do it, remaining ignorant of the *Roman* tongue. Digest. l. 1. Tit. de Statu hominum Leg. In Orbe Romano.

These two as I have said, were the principal causes of inlarging that Language: yet other there were also, of great importance, to further it. For First, Concerning Ambassages, Suits, Appeals, or whatsoever other business of the Provincials, or Forraigns, nothing was allowed to be handled or spoken in the *Senate* at *Rome*, but in the Latin tongue. Secondly, The Laws whereby the Provinces were governed were all written in that Language, as being in all of them, excepting only municipal Cities, the ordinary *Roman* Law. Thirdly, The * Prætors of the Provinces were not allowed to deliver their Judgments save in that Language: and we read in *Dion Cassius*, of a principal man in *Greece*, that by *Claudius* was put from the order of Judges, for being ignorant of the Latin tongue: and to the same effect in *Valerius Maximus*, that the *Roman* Magistrates would not give audience to the *Grecians* (less therefore I take it to the Barbarous Nations) save in the Latin tongue. Fourthly, The general Schools

* Digest. l. 42. Tit. de re judicata. Leg. Decret.

Dion. l. 57. Val. Maxim. l. 2. c. 2.

erected in sundry Cities of the Provinces, whereof we find mention in *Tacitus*, *Hierome*, and others (in which the *Roman* tongue was the ordinary and allowed Speech, as is usual in Universities till this day) was no small furtherance to that Language. And, to conclude that the *Romans* had generally (at least in the after-times, when *Rome* was become a Monarchy, and in the flouriſh of the Empire) great care to enlarge their tongue, together with their Dominion, is by *Auguſtine* in his Books *de Civitate Dei*, ſpecially remembred. I ſaid it was ſo in the after-times, for certainly, that the *Romans* were not very anciently poſſeſſed with that humour of ſpreading their Language appeareth by *Livy*, in whom we find recorded, that it was granted the *Cumanes* for a favour: and at their ſuit, that they might publickly uſe the *Roman* tongue, not fully 140 years before the beginning of the Emperours: And yet was *Cuma* but about 100 miles diſtant from *Rome*, and at that time the *Romans* had Conquered all *Italy*, *Sicily*, *Sardinia*, and a great part of *Spain*.

Tacit. l. 3. Annal. Hieron. in ep. ad Ruſticum. Tom. 1.

Auguſt. de Civit. Dei lib. 19. c. 7.

Liv. Hiſtor. Rom. l. 40.

But yet in all the Provinces of the Empire, the *Roman* tongue found not alike acceptance and ſucceſs, but moſt inlarged and ſpread it ſelf toward the North, and Weſt, and South bounds, for Firſt, That in all the Regions of *Pannonia*

nonia it was known *Velleius* is mine Author: Secondly, That it was spoken in *France* and *Spain*, *Strabo*: Thirdly, That in *Africk*, *Apuleius*: And it seemeth the Sermons of *Cyprian* and *Auguſtine*, yet extant (of *Auguſtine* it is manifeſt) that they preached to the people in Latin. But in the Eaſt parts of the Empire, as in *Greece* and *Aſia*, and ſo likewiſe in *Africk*, from the greater *Syrtis* Eaſtward, I cannot in my reading find that the *Roman* tongue ever grew into any common uſe. And the reaſon of it ſeems to be, for that in thoſe parts of the Empire it became moſt frequent, where the moſt and greateſt *Roman* Colonies were planted. And therefore over all *Italy*, it became in a manner vulgar, wherein I have obſerved in Hiſtories, and in Regiſters of ancient Inſcriptions, to have been planted by the *Romans* at ſeveral times above 150 Colonies: as in *Africk* alſo neer 60 (namely 57) in *Spain* 29, in *France*, as it is ſtretched to *Rhene* 26, and ſo in *Illyricum*, and other North parts of the Empire, between the *Adriatick* Sea and *Danubius* very many. And yet I doubt not, but in all theſe parts, more there were then any Hiſtory or Ancient Inſcription that now remains hath remembred.

Velleius lib. 2.

Strab. lib. 3, & 4.

Apulei. in Floridis.

And contrariwise in those Countries, where fewest Colonies were planted, the Latin tongne grew nothing so common: as for example, here in *Britain* there were but four: those were 1 *York*, 2 *Chester*, 3 *Cacrusk* in *Monmouth-shire*, and 4 *Maldon* in *Essex* (for *London*, although recorded for one by *Onuphrius*, was none, as is manifest by his own * Author, in the place that himself alledgeth) and therefore we find in the *British* tongue which yet remaineth in *Wales*, but little relish (to account of) or reliques of the Latin. And, for this cause also partly, the East Provinces of the Empire favoured little or nothing of the *Roman* tongue. For First, In *Africk*, beyond the greater *Syrtis*, I find never a *Roman* Colony: for *Onuphrius*, that hath recorded * *Indicia Cyrenensium* for one, alledging *Vipian* for Author, was deceived by some faulty Copy of the *Digests*. For the Corrected Copies have *Zernensium*, and for *Indicia* is to be read *in Dacia*, as is rightly observed (for in it the City of *Zerne* was) by *Pancirellus*. Secondly, In *Ægypt* there were but two: and to be brief, *Syria* onely excepted, which had about 20 *Roman* Colonies, but most of them late planted, especially by *Septimius Severus*, and his Son *Bassianus*, to strengthen that side of the Empire against the *Parthians* (and yet

1 Eboracum.
2 Debuna.
3 Isca.
4 Camalodunum.

Onuphr. in Imper. Rom.

* Tacit. l. 14. Annal.

Onuphr. lib. jam citato.

* Vide Digest. l. 50 Tit. de Censibus Leg. sciendum.

Pancirel. id Comment. Notit. Imper. Orientalis cap. 138.

I find not that in *Syria*, the *Roman* tongue ever obtained any vulgar use) the rest had but very few, in proportion to the largness of those Regions.

Of which little estimation, and use of the *Roman* tongue, in the East parts, beside the want of Colonies fore-mentioned, and to omit their love to their own Languages, which they held to be more Civil than the *Roman*; another great cause was the *Greek*, which they had in a far greater account, both, for Learning sake (insomuch that *Cicero* confesseth, *Græca* (saith he) *leguntur in omnibus fere gentibus, Latina suis finibus, exiguis sane, continentur*) and for Traffick, to both which, the *Grecians* above all Nations of the World were anciently given: to omit, both the excellency of the Tongue it self for sound and copiousness, and that it had forestalled the *Roman* in those parts. And certainly, in how little regard the *Roman* tongue was had in respect of the *Greek*, in the Eastern Countries, may appear by this, that all the Learned men of those parts, whereof most lived in the flourish of the *Roman* Empire, have written in Greek, and not in Latin: as *Philo*, *Josephus*, *Ignatius*, *Justine Martyr*, *Clemens Alexandrinus*, *Origen*, *Eusebius*, *Athanasius*, *Basil*, *Gregory Nyssene*, and *Nazianzene*, *Cyril* of *Alexandria*, and of *Jerusalem*, *Epipha-*

Cicer. in orat. pro Archia poeta.

Epiphanius, *Synetius*, *Ptolomy*, *Strabo*, *Porphyry*, and very many others, so that of all the Writers that lived in *Asia*, or in *Africk*, beyond the greater *Syrtis*, I think we have not one Author in the Latin tongue: and yet more evidently may it appear by another instance, that I find in the third general Counsel held at *Ephesus*, where the Letters of the Bishop of *Rome*, having been read by his Legates in the Latin tongue, it was requested by all the Bishops, that they might be translated into *Greek*, to the end they might be understood. It is manifest therefore, that the *Roman* tongue was neither vulgar, nor familiar in the East, when the Learned men gathered out of all parts of the East understood it not.

Concil. Ephesin. Tom. 2. Cap. 13. Edit. Bin.

CHAP.

CHAP. IV.

That the Roman *Tongue aboliſhed not the vulgar Languages, in the Forraign Provinces of the* Roman *Empire.*

OF the weak impreſſion therefore of the *Roman* Language in the Eaſt, aud large intertainment of it in the Weſt, and other parts of the Empire, and of the cauſes of both, I have ſaid enough. But in what ſort, and how far it prevailed, namely, whether ſo far, as to extinguiſh the Ancient vulgar Languages of thoſe parts, and it ſelf, inſtead of them to become the Native and Vulgar Tongue, as *Galateus* hath pronounced touching the *Punick*, and *Vines* with many other of the *Gallick* and *Spaniſh*, I am next to conſider.

Galat. de Situ Japigiæ. p. 98.

Viv. L. 3. de Tradend. diſciplin. & ad Auguſt. de Civit. Dei l. 19. c. 7.

Firſt therefore, it is certainly obſerved, that there are at this day fourteen Mother Tongues in *Europe* (beſide the Latin) which remain, not onely not aboliſhed, but little or nothing altered, or impaired by the *Romans*. And thoſe are the 1 *Iriſh*, ſpoken in *Ireland*, and a good part of *Scotland*: the 2 *Britiſh* in *Wales*,

Wales, *Cornwaile*, and *Britain* of *France*: the 3 *Cantabrian* near the Ocean, about the *Pyrene* Hills, both in *France* and *Spain*: the 4 *Arabick*, in the steepy Mountains of *Granata*, named *Alpuxarras*: the 5 *Finnique*, in *Finland* and *Lapland*: the 6 *Dutch*, in *Germany*, *Belgia*, *Denmark*, *Norwey* and *Suedia*: the old 7 *Cauchian* (I take it to be that, for in that part the *Cauchi* inhabited) in East *Friesland*, for * although to strangers they speak *Dutch*, yet among themselves they use a peculiar Language of their own: the 8 *Slavonish*, in *Polonia*, *Bohemia*, *Moscovia*, *Russia*, and many other Regions (whereof I will after intreat in due place) although with notable difference of dialect, as also the *Brittish* and *Dutch*, in the Countries mentioned have: the old 9 *Illyrian* in the Isle of *Veggia*, on the East side of *Istria* in the day of *Liburnia*: the 10 *Greek*, in *Greece* and the Islands about it, and part of *Macedon*, and of *Thrace*: the old 11 *Epirotique* * in the Mountain of *Epirus*: the 12 *Hungarian* in the greatest part of that Kingdom: the 13 *Jazygian* in the North side of *Hungaria*, betwixt *Danubius* and *Tibiscus*, utterly differing from the *Hungarian* Language: And lastly, the 14 *Tarturian*, of the *Precopenses*, between the Rivers of *Tanais* and *Borysthenes*, near *Maetis* and the *Euxine* Sea, for, of the *English*, *Italian*, *Spanish*, and *French*, as being

3 Scalig. in Diatrib. de ling. Europæ.
4 Merul. Cosm. part. 2. L. 2. C. 8.
5 Scalig. loco citato.
* Ortel. in tab. Frisi. Oriental.
* Scalig. loco citato.
13 Bert. in Descrip. Hungar.

being derivations, or rather degenerations, the first of the *Dutch*, and the other three of the *Latin*, seeing I now speak onely of Original or Mother Languages, I must be silent: And of all these Fourteen it is certain, except the *Arabick*, which is known to have entred since, and perhaps the *Hungarian*, about which there is difference among *Antiquaries*, that they were in *Europe* in time of the *Roman* Empire, and six or seven of them within the limits of the Empire.

And indeed, how hard a matter it is utterly to abolish a vulgar Language, in a populous Country, where the Conquerers are in number far inferiour to the native Inhabitants, whatsoever Art be practised to bring it about, may well appear by the vain attempt of our *Norman* Conquerour: who although he compelled the *English*, to teach their young Children in the Schools nothing but *French*, and set down all the Laws of the Land in *French*, and inforced all pleadings at the Law to be performed in that Language (which Custome continued till King *Edward* the Third his daies, who disanulled it) purposing thereby to have Conquered the Language together with the Land, and to have made all *French*: yet the number of *English* far exceeding the *Normans*, all was but labour lost, and obtained no further effect than the mingling

ling of a few *French* words with the *English*. And even such also was the success of the *Franks* among the *Gaules*, of the *Gothes* among the *Italians* and *Spanyards*, and may be observed, to be short, in all such Conquests, where the Conquerours (being yet in number far inferiour) mingle themselves with the Native Inhabitants. So that, in those Countries onely the mutation of Languages hath ensued upon Conquests, where either the ancient Inhabitants have been destroyed or driven forth, as we see in our Country to have followed of the *Saxons* Victories against the *Brittains*, or else at least in such sort diminished, that in number they remained inferiour, or but little superiour to the Conquerors, whose Reputation and Authority might prevail more then a small excess of multitude. But (that I digress no further) because certain Countries are specially alleadged, in which the *Roman* tongue is supposed most to have prevailed, I will restrain my discourse to them alone.

And First, That both the *Punick* and *Gallick* tongues, remained in the time of *Alexander Severus* the Emperour (about 230 years after our Saviours birth) appeareth by *Ulpian*, who lived at that time, and was with the Emperour of principal reputation, teaching, that † *Fidei Commissa* might be left, not onely

† Digest. l. 32. lege Fidei commissa.

in

in *Latin* or *Greek*, but in the *Punick* or *Gallick*, or any other vulgar Language. Till that time therefore, it seemeth evident, that the *Roman* tongue had not swallowed up these vulgar Languages, and it self become vulgar instead of them. But to insist a little in either severally. First, Touching the *Punick*, *Aurelius Victor* hath recorded of *Septimius Severus*, that he was, *Latinis literis sufficienter instructus*, but, *Punica eloquentia promptior, quippe genitus apud Leptim provinciæ Africæ.* Of which Emperours Sister also, dwelling at *Leptis* (it is the City we now call *Tripoly* in *Barbary*) and comming to see him, *Spartianus* hath left written, that she so badly spake the Latin tongue (yet was † *Leptis* a *Roman* Colony) that the Emperour blushed at it. Secondly, Long after that, *Hierome* hath recorded of his time, that the *Africans* had somewhat altered their Language from the *Phanicians:* the Language therefore then remained, for else how could he pronounce of the present difference? Thirdly, *Augustine* (somewhat younger than *Hierome*, though living at the same time) writeth not onely, that † he knew divers Nations in *Africk*, that spake the *Punick* tongue, but also more particularly in * another place, mentioning a known *Punick* Proverb, he would speak it (he said) in the Latin, because all his Auditors (for *Hippo* where

Aur. Victor in Epitom. Septim. Sever.

Spartian. in Severo. post med.

† Antonin. in Itinerario.

Hieron. in Proem. l. 2. Com. Epist. ad Galat. in fine.

† August. de Civ. Dei. l. 16. c. 6.

* Id. Ser. 25. de verb. Apo.

where he preached was a *Roman* Colony) underſtood not the *Punick* tongue: And ſome † other paſſages could I alleadge out of *Auguſtine* for the direct confirmation of this point, if theſe were not evident and effectual enough. Laſtly, *Leo Africanus*, a man of late time, and good reputation, affirmeth that there remain yet in *Barbary*, very many deſcended of the old Inhabitants that ſpeak the *African* tongue, whereby it is apparent, that it was never extinguiſhed by the *Romans*.

† Id. Expoſ. in Chrat. epiſt. ad Roman. circa med.

Leo 1. Africa. L. deſcript. Africæ. cap. de Ling. Africanis.

Secondly, Touching the ancient *Gallick* tongue, that it alſo remained, and was not aboliſhed by the *Roman* in the time of *Strabo*, who flouriſhed under *Tiberius Cæſars* Government, it appeareth in the fourth Book of his *Geography*, writing that the *Aquitani* differed altogether in Language from the other *Gaules*, and they ſomewhat among themſelves. Nor after that in *Tacitus* his time, noting that the Language of *France*, differed little from that of *Britain*. No, nor long after that, in *Alexander Severus* his time, for beſide the Authority of *Ulpian* before alleaged out of the *Digeſtes*, it is manifeſt by *Lampridius* alſo, who in the life of the ſaid *Alexander*, remembreth of a *Druide* Woman, that when he was paſſing along, in his expedition againſt the *Germanes*, through *France*, cryed out after him in the *Gallick* tongue

Strab. l. 4. in princip.

Tacit. in Julio Agricola.

Lamprid. in Alexand. Severo, longe poſt med.

tongue (what needeth that observation of the *Gallick* tongne, if it were the *Roman?*) *Go thy way* (quoth she) *and look not for the victory, and trust not thy Souldiers.* And though *Strabo* be alleadged by some, to prove the vulgarness of the Latin tongue in *France*, yet is it manifest that he speaketh not of all the *Gaules*, but of certain only in the Province of *Narbona*, about *Rhodanus*, for which part of *France* there was special reason, both for the more ancient and ordinary conversing of the *Romans*, in that Region above all the rest: for of all the Seventeen Provinces of *France*, that of *Narbona* was first reduced into the form of a Province: And the City of *Narbona* it self, being a Mart Town of exceeding Traffick in those daies, was the † first Forraign Colony, that the *Romans* planted out of *Italy*, *Carthage* onely excepted: And yet furthermore, as *Pliny* hath recorded, many Towns there were in that Province, infranchized and indued with the liberty and right of the *Latins*. And yet for all this, *Strabo* saith not, that the *Roman* tongue was the Native or vulgar Language in that part, but that for the more part they spake it.

Strab. l. 4. long ante med.

† Vel. Patercul. l. 1.

Plin. l. 3. c. 4.

Thirdly, Concerning the *Spanish* tongue: Howsoever *Vives* writ, that the Languages of *France* and *Spain* were utterly extinguished by the *Romans*, and that the Latin

† Vid. Annot. ad August. de Civ. Dei. l. 19. c. 17. Id. 3. de tradend. Descrip. * Marin. Sicul. de Reb. Hispaniæ. l. 5. c. 4. † Strab. l. 3. paulo à principio. Id. l. 4. in princip. * Marian de Reb. Hispan. l. 1. c. 5. Marin. Sicul. de reb. Hispan. l. 4. c. ult. & Alib.

Latin was become † *Vernacula Hispaniæ*, as also *Galliæ & Italiæ*; and * some others of the same Nation vaunt, that had not the barbarous Nations corrupted it; the Latin tongue would have been at this day, as pure in *Spain*, as it was at *Rome* it self in *Tullies* time: yet nevertheless, manifest it is, that the *Spanish* tongue was never utterly suppressed by the Latin. For to omit that of *Strabo*, † that there were divers Languages in the parts of *Spain*, as also in * another place, that the Speech of *Aquitaine*, was liker the Language of the *Spaniards* than of the other *Gaules*: It is a common consent of the best Historians and Antiquaries of *Spain*, that the *Cantabrian* tongue, which yet remaineth in the North part of *Spain* (and hath no relish in a manner at all of the *Roman*) was either the ancient, or at least one of the ancient Languages of *Spain*. And although † *Strabo* hath recorded, that the *Roman* tongue was spoken in *Spain*, yet he speaketh not indefinitely, but addeth a limitation, namely, about *Bætis*. And that in that part of *Spain* the *Roman* tongue so prevailed, the reason is easie to be assigned by that we find in *Pliny*. Namely, that in *Bætica* were eight *Roman* Colonies, eight Municipal Cities, and twenty nine others indued with the right and liberty of the Latins.

† Strab. l. 3. c. 1.

Plin. 3. c. 1. Vell. Patercul. l. 2.

Lastly,

Laſtly, To ſpeak of the *Pannonian* Tongue, (*Pannonia* contained *Hungary*, *Auſtria*, *Stiria*, and *Carinthia*) it is certain, that the *Roman* did not extinguiſh it: For firſt, *Paterculus* (who is the only Author that I know alledged for that purpoſe) ſaith not, that it was become the language of the Countrey, for how could it, being but even then newly conquered by *Tiberius Cæſar?* but only, that in the time of *Auguſtus*, by *Tiberius* his means, the knowledge of the *Roman* Tongue was ſpread in all *Pannonia*. And Secondly, *Tacitus* after *Tiberius* his time, hath recorded, that the *Oſi* in *Germany*, might be known to be no *Germans*, by the *Pannonian* Tongue, which * a little before in the ſame Book, he plainly acknowledged to be ſpoken even then in *Pannonia*.

Tacit. de morib. Germ. prope fin.

*Lib. eod. parum à medio.

And as for theſe reaſons, it may well ſeem that the *Roman* Tongue became not the vulgar language in any of theſe parts of the Empire, which yet are ſpecially inſtanced, for the large vulgarity of it: So have I other reaſons to perſwade me that it was not in thoſe parts, nor in any other forreign Countreys ſubject to the Empire, either generally or perfectly ſpoken. Not generally (I ſay) becauſe it is hard to conceive, that any whole Countreys, ſpecially becauſe ſo large as the mentioned are, ſhould generally ſpeak two languages, their own native, and the *Roman*. Secondly,

ly, There was not any Law at all of the *Romans*, to inforce the ſubdued Nations, either to uſe vulgarly the *Roman* Tongue, or not to uſe their own native languages, (and very extream and unreaſonable, had ſuch Lords been, as ſhould compel men by Laws, both to do, and to ſpeak, only what pleaſed them.) Neither do I ſee any other neceſſity, or any provocation, to bring them to it, except for ſome ſpecial ſorts of men, as Merchants, and Citizens, for their better traffique and trade, Lawyers for the knowledge and practice of the *Roman* Laws, which carried force throughout the Empire (except priviledged places) ſcholars for learning, ſouldiers for their better converſing with the *Roman* Legions, and with the *Latins*, Travellers, Gentlemen, Officers, or ſuch other, as might have occaſion of affairs and dealing with the *Romans*. But it ſoundeth altogether unlike a truth, that the poor ſcattered people, abroad in the Countrey, dwelling either in ſolitary places, or in the ſmall Towns, and Villages, either generally ſpake it, or could poſſibly attain unto it. An example whereof, for the better evidence, may at this day be noted, in thoſe parts of *Greece*, which are ſubject to the Dominions of the *Turks* and *Venetians*: for as *Bellonius* hath obſerved, the people that dwell in the principal Towns, and Cities, ſubject to the *Turk*, by reaſon of their trade, ſpeak both the

Bellon. Obſervat. l. 1. c. 4.

the *Greek* and *Turkish* Tongues, as they also that are under the *Venetians*, both the *Greek* and *Italian*, but the Countrey people under both Governments, speak only *Greek*. So likewise in *Sardinia*, as is recorded by * others, the good Towns by reason of the *Spanish* government and trade, speak also the *Spanish* Tongue, but the Countrey people the natural *Sardinian* language only: And, the like by our own experience, we know to be true, in the Provinces subject to our King, namely both in *VVales* and *Ireland*. It seemeth therefore that the *Roman* Tongue was never generally spoken in any of the *Roman* Provinces forth of *Italy*.

* Gesner. in Mithridate. in Lingua Sard. & Rocca de Dialect. in Ling. Sardoc.

And certainly much less can I perswade my self, that it was spoken abroad in the Provinces perfectly. First, Because it seems unpossible for forrain Nations, especially for the rude and common people, to attain the right pronouncing of it, who as we know do ordinarily much mistake the true pronouncing of their native language: for which very cause, we see the *Chaldee* Tongue, to have degenerated into the *Syriaque* among the *Jews*, although they had conversed 70 years together among the *Chaldeans*. And moreover, by daily experience we see in many, with what labour and difficulty, even in the very Schools, and in the most docible part of their age, the right speaking of the Latin

Porcacch. l. dello Isole. nel. discrit. di Sardigna.

Vide August. in Enarrat. Psalm 123. & 138. & l. 2. de doctrin. Chri. c. 13. & Tract. 7. in Joan.

Tongue is attained. And to conclude, it appeareth by *Augustine* in sundry places, that the *Roman* Tongue was unperfect among the *Africans*, (even in the Colonies) as pronouncing *offum* for *os*, *floriet* for *florebit*, *dolus* for *dolor*, and such like; insomuch that he confesseth, he was fain sometimes to use words that were no Latin, to the end they might understand him.

CHAP. V.

Of the beginning of the Italian, French, and Spanish Languages.

THE common opinion, which supposeth that these Nations in the flourish of the *Roman* Empire, spake vulgarly and rightly the *Latin* Tongue, is, that the mixture of the Northern barbarous Nations among the ancient Inhabitants, was the cause of changing the *Latin* Tongue, into the Languages which now they speak, the Languages becoming mingled, as the Nations themselves were. Who, while they were inforced to attemper and frame their speech,

ſpeech, one to the underſtanding of another, for elſe they could not mutually expreſs their minds (which is the end for which nature hath given ſpeech to men) they degenerated both, and ſo came to this medley, wherein now we find them.

Which opinion, if it were true, the *Italian* Tongue muſt of neceſſity have its beginning about the 480 year of our Saviour: Becauſe, at that time, the barbarous Nations began firſt to inhabit *Italy*, under *Odoacer*, for although they had entred and waſted *Italy* long before, as firſt, the *Gothes* under *Alaricus*, about the year 414: Then the *Hunnes* together with the *Gothes*, and the *Heruli*, and the *Gepidi*, and other Northern people under *Attila*, about An. 450: Then the *VVandales* under *Genſericus*, croſſing the Sea out of *Africk*, about An. 456. (to omit ſome other invaſions of thoſe barbarous Nations, becauſe they proſpered not) yet none of theſe, ſetled themſelves to ſtay and inhabit *Italy*, till the *Heruli*, as I ſaid, under *Odoacer*, about An. 480. or a little before, entred and poſſeſſed it near hand 20 years. He being (proclaimed by the *Romans* themſelves) King of *Italy*, about 16 years, and his people becoming inhabiters of the Countrey. But, they alſo, within 20 years after their entrance, were in a manner rooted out of *Italy*, by *Theodoricus* King of *Gothes*, who allotted them only a

part of *Piemont* above *Turin* to inhabit: for *Theodoricus* being by *Zeno* then Emperor, inveſted with the title of King of *Italy*, and having overcome *Odoacer*, ſomewhat before the year 500, ruled peaceably a long time, as King of *Italy*, and certain others of the *Gothes* Nations ſucceeded after him in the ſame Government, the *Gothes* in the mean ſpace, growing into one with the *Italians*, for the ſpace near hand of 60 years together. And although after that, the dominion of *Italy*, was by *Narſes* again recovered to the Empire, in the time of *Juſtinian*, and many of the *Gothes* expelled *Italy*, yet far more of them remained, *Italy* in that long time, being grown well with their ſeed and poſterity. The *Heruli* therefore, with their aſſociates, were the firſt, and the *Gothes* the ſecond, of the barbarous Nations, that inhabited *Italy*. The third and the laſt, were the *Langbards*, who coming into *Italy* about the year 570, and long time obtaining the dominion, and poſſeſſion, in a manner of all *Italy*, namely about 200 years, and during the ſucceſſion of 20 Kings or more, were never expelled forth of *Italy*, although at laſt their dominion was ſore broken by *Pipin* King of *France*, and after, more defaced, by his ſon *Charles* the great, who firſt reſtrained and confined it, to that part, which to this day, of them retaineth the name of *Lombardy*, and

and shortly after utterly extinguished it, carrying away their last King captive into *France*. Now although divers * antiquaries of *Italy* there be, which refer the beginning of the *Italian* Tongue, and the change of the Latin into it, to these third inhabitants of *Italy* the *Langbards*, by reason of their long and perfect coalition into one with the *Italian* people: yet certainly, the *Italian* Tongue was more ancient then so, for besides that, there remains yet to be seen (as men * worthy of credit report) in the King of *France* his Library at *Paris*, an Instrument written in the *Italian* Tongue, in the time of *Justinian* the first, which was before the coming of the *Langbards* into *Italy*: another evidence more vulgar, to this effect, is to be found in *Paulus Diaconus* his miscellane history: where we read, that in the Emperor *Mauritius* his time, about the year 590, when the *Langbards* had indeed entred, and wasted *Gallia Cisalpina*, but had not invaded the *Roman* dition in *Italy*, that by the acclamation of the word *Torna*, *Torna* (plain *Italian*) which a *Roman* souldier spake to one of his fellows afore, whose beast had overturned his burthen) the whole Army (marching in the dark) began to cry out, *Torna*, *Torna*, and so fell to flying away.

* Blond. in Ital. Illustrata in Marchia Trivisana.

Tinto della Nobilta. diverona. l. 2. c. 2. & alii.

*Lipsius de Pronuntiat. Ling. Lat. cap. 3. & Merul. par. 2. Comosgr. l. 4. c. 18.

Paul. Diacon. hist. Misel. l. 27. longe ante med.

But the *French* Tongue, if that aforementioned were the cause of it, began a

little before, in the time of *Valentinian* the third, when in a manner, all the Weſt part of the Empire fell away, (and among the reſt, our Countrey of *England*, being firſt forſaken of the *Romans* themſelves, by reaſon of grievous warres at their own doors, and not long after, conquered and poſſeſſed by the *Saxons*, whoſe poſterity for the moſt part we are) namely, about the year 450: *France* being then ſubdued, and peaceably poſſeſſed, by the *Franks* and *Burgundians*, Nations of *Germany*: the *Burgundians*, occupying the Eaſtward, and outward parts of it, toward the River of *Rhene*, and the *Franks* all the inner Region. For although *France* before that had been invaded by the *VVandali*, *Sueui*, and *Alani*, and after by the *Gothes*, who having obtained *Aquitayn* for their ſeat and habitation, by the grant of the Emperour *Honorius*, expelled the former into *Spain* about An. 410: yet notwithſtanding, till the Conqueſt made by the *Franks* and *Burgundians*, it was not generally, nor for any long time mingled with ſtrangers, which after that Conqueſt began to ſpread over *France*, and to become native Inhabitants of the Countrey.

But

But of all, the *Spaniſh* tongue for this cauſe, muſt neceſſarily be moſt ancient: for the *Wandali* and *Alani* being expelled *France*, about the year 410, began then to invade and to inhabit *Spain*, which they held and poſſeſſed many years, till the *Gothes* being expelled by the *Franks* and *Burgundians*, out of *France* into *Spain*, expelled them out of *Spain* into *Africk* (the Barbarous Nations thus like nails driving out one another) and not onely them, but with them all the remnants of the *Roman* Garriſons and Government, and ſo becomming the entire Lords and quiet poſſeſſours of all the Country, from whom alſo the Kings of *Spain* that now are be deſcended. Notwithſtanding, even they alſo, within leſs than 300 years after, were driven by the *Saracens* of *Africk* into the Northern and Mountainous parts of *Spain*, namely *Auſtria*, *Biſcay*, and *Guipuſcoa*, till after a long courſe of time, by little and little they recovered it out of their hands again, which was at laſt fully accompliſhed by *Ferdinand* not paſt 120 years ago, there having paſſed in the mean time, from the *Mores* firſt entrance of *Spain* at *Gibraltar*, till their laſt poſſeſſion in *Granada*, about 770 years.

Whereby you may ſee alſo, when the *Roman* tongue began to degenerate in *Africk* (if that alſo, as is ſuppoſed ſpake vulgarly the Latin tongue, and if the mixture

mixture of barbarous people were cauſe of the decay and corruption of it) namely, about the year 430, for about that time the *Wandali* and *Alani*, partly wearied with the *Gottiſh* War in *Spain*, and partly invited by the Governour *Bonifacius*, entered *Africk* under the Leading of *Genſericus*, a part whereof for a time they held quietly, for the Emperour *Valentinianus* gift: But ſhortly after, in the ſame Emperours time, when all the Weſt Provinces in a manner fell utterly away from the Empire, they alſo took *Carthage*, and all the Province about it, from the *Romans*. And although the Dominion of *Africk* was regained by *Belliſarius* to the Empire almoſt 100 years after, in *Juſtinians* time, yet in the time of the Emperour *Leontius* (almoſt 700 years after our Saviours birth) it was loſt again, being anew Conquered, and poſſeſſed by the *Saracens* of *Arabia* (and to this day remaineth in their hands) bringing together with their Victories, the Language alſo, and Religion (*Mahumetaniſme*) into all that Coaſt of *Africk*, even from *Ægypt* to the Strait of *Gibraltar*, above 2000 miles in length.

About which time alſo, namely during the Government of *Valentinian* the Third, *Bulgaria*, *Servia*, *Boſcina*, *Hungary*, *Auſtria*, *Stiria*, *Carinthia*, *Bavaria* and *Suevia*, (that is, all the North-border of the Empire,

Empire, along the River *Danubius*) and some part of *Thrace* was spoiled and possessed by the *Hunnes*, who yet principally planted themselves in the Lower *Pannonia*, whence it obtained the name of *Hungary*.

Out of which Discourse you may observe these two points. First, What the Countries were, in which those wandring and Warring Nations after many transmigrations from place to place, fixed at last their final residence and habitation. Namely the *Hunnes* in *Pannonia*, the *Wandales* in *Africk*, the East *Gothes* and *Langbards* in *Italy*, the West *Gothes* in *Aquitaine* and *Spain*, which being both originally but one Nation, gained these names of East and West *Gothes*, from the position of these Countries which they Conquered and Inhabited, the other barbarous Nations of obscurer names, being partly consumed with the War, and partly passing into the more famous appellations. And Secondly, You may observe, that the main dissolution of the Empire, especially in *Europe* and *Africk*, fell in the time of *Valentinian* the Third, about the year 450, being caused by the Barbarous Nations of the North (as after did the like dissolution of the same Empire in *Asia*, by the *Arabians* in the time of *Heraclius* about the year 640) and together with the Raigne of the Empire in

in the West by the inundation of the forefaid Barbarous Nations, the Latin tongue in all the Countries where it was vulgarly spoken (if it were rightly spoken any where in the West) became corrupted.

Wherefore if the *Spaniſh*, *French* and *Italian* tongues proceeded from this cauſe, as a great number of Learned men ſuppoſe they did, you ſee what the Antiquity of them is; But to deliver plainly my opinion, having ſearched as far as I could into the Originals of thoſe Languages, and having pondered what in my Reading, and in my Reaſon I found touching them, I am of another mind (as ſome Learned men alſo are) namely, that all thoſe Tongues are more Ancient, and have not ſprung from the corruption of the Latin Tongue, by the inundation and mixture of Barbarous people in theſe Provinces, but from the firſt unperfect Impreſſion and receiving of it in thoſe Forreign Countries. Which unperfectneſs notwithſtanding of the *Roman* tongue in thoſe parts, although it had, as I take it, beginning from this evil framing of Forreign Tongues, to the right pronouncing of the Latin, yet I withal eaſily believe and acknowledg, that it was greatly increaſed by the mixture and coalition of the Barbarous Nations. So that methinks, I have obſerved three degree

degrees of Corruption in the *Roman* tongue, by the degenerating whereof, these Languages are supposed to have received their beginning. The first of them was in *Rome* it self, where, towards the latter end of the Common-wealth, and after, in the time of the Empire, the infinite multitude of Servants (which exceedingly exceeded the number of Free-born Citizens) together with the unspeakable confluence of Strangers, from all Provinces, did much impair the pureness of their Language, and as *Isidore* hath observed brought many barbarisms and solœcisms into it. Insomuch, that *Tertullian* in his time, when as yet none of the Barbarous Nations had by Invasion touched *Italy* (for he lived under *Septimius Severus* Government) chargeth the *Romans* to have renounced the Language of their Fathers. The second step, was the unperfect impression (that I touched before) made of the *Roman* tongue abroad in the Forreign Provinces among Strangers, whose tongues could not perfectly frame to speak it aright. And certainly, if the *Italians* themselves, as is remembred by *Cicero*, failed of the right and perfect *Roman* pronunciation, I see not how the Tongues of strange Nations, such as the *Gaules* and *Spaniards* were, should exactly utter it. And the Third, was that mixture of many Barbarous people

Isidor. Origin l.9.c.1. Tertul. in Apologet. adv. Gentes Cap.6.

Cicer.l.3. de Oratore.

people (to which others attribute the beginning of the Languages in question) which made the Latin, that was before unperfect, yet more corrupt than they found it, both for words and for pronouncing: So that, I rather think the Barbarous people to have been a cause of increasing the Corruption, and of further alteration and departure of those Languages from the *Roman*, than of beginning them. And methinks I have very good reasons so to be perswaded beside all the Arguments above-mentioned, which I produced, both for the remaining of the Vulgar Languages, and for the unperfect speaking of the *Roman* tongue in the Provinces. First, Because the *Gothes*, *Wandales*, *Langbards*, as also the *Franks* and *Burgundians* Language was, by consent of * Learned men, the *German* tongue, which hath but small affinity or agreement, with either the *Italian*, *French* or *Spanish* Tongues. Secondly, Because among all the Ancient Writers (and they are many) which have written of the miserable changes, made in these West parts of the World, by those infinite swarms of Barbarous people, I find not one, that mentioneth the change of any of these Languages to have been caused by them: which methinks some Ancient Writers among so many Learned, as those times, and those

* Irenic. Exeg. German. l. 1. ca. 31. Lacing. l 10. de Migration. Gent. Gorop. Origin. Antwerp. l. 7. Gesner. in Mithridate. Rhenan. l. 2. Rer. German. Leunclau. in Pandect. Turtie. §. 71. & Alii multi.

those very Countries, abounded withal, and whose Writings yet remain, would certainly have recorded. But though we find mention in sundry Ancient Writers, of changing these Languages into the *Roman* (whom yet I understand of that unperfect change before touched) yet nothing is found of any rechanging of those Languages from the *Roman*, into the state wherein now they are. But it is become a question onely of some late searchers of Antiquity, but of such, as determine in this point, without either sound reason, or good countenance of Antiquity.

CHAP.

CHAP. VI.

Objections touching the extent of the Latin *Tongue, and the beginning of the mentioned Languages with their ſolutions.*

THeſe reaſons perhaps (joyned with the other above alleadged whereby I endeavoured to prove that the *Latin* Tongue perfectly ſpoken, was never the vulgar Language of the *Roman* Provinces) may perſwade you as they have done me, that the Barbarous Nations of the North, were not the firſt corrupters of the Latin Tongue, in the Provinces ſubject to *Rome*, nor the beginners of the *Italian*, *French* and *Spaniſh* Tongues: yet ſome difficulties I find (I confeſs) in Writers touching theſe points, which when I have reſolved my opinion will appear the more credible.

Plutarch. in Queſt. Platonic. quæſt. 9.

One is out of *Plutarch* in his Platonick Queſtions, affirming that in his time all men in a manner ſpake the Latin Tongue.

Another

Another before touched, that *Strabo* recordeth the *Roman* Tongue to have been spoken in *Spain* and *France*, and *Apuleius* in *Africk*, which also may appear by sundry places in *Auguſtine*, whoſe Sermons ſeem (as *Cyprians* alſo) to have been made to the people in that Language. Strab. l. 3. & 4. Apul. in Floridis.

A third, How it falleth, if theſe vulgar Tongues of adulterate Latin be ſo ancient, that nothing is found written in any of them of any great Antiquity?

A fourth, How in *Rome* and *Latium*, where the Latin Tongue was, out of queſtion Native, the Latin could ſo degenerate, as at this day is found in the *Italian* Tongue, except by ſome Forreign corruption?

To the firſt of theſe I Anſwer, Either that as Divines are wont to interpret many general Propoſitions, *Plutarch* is to be underſtood *de generibus ſingulorum*, not *de ſingulis generum*: So that the Latin Tongue was ſpoken almoſt in every Nation, but not of every one in any Forreign Nation: Or elſe, that they ſpake the Latin indeed, but yet unperfectly and corruptly, as their Tongues would frame to utter it.

To the ſecond I Anſwer: Firſt, that *Strabo* ſpeaketh not generally of *France* or *Spain*, but with limitation to certain parts of both, the Province of *Narbon*

in *France*, and the tract about *Batis* in *Spain*. Secondly, That although they speak it, yet it followeth not that they speak it perfectly and aright (except perhaps in the Colonies) so that I will not deny, but it might be spoken abroad in the Provinces; yet I say it was spoken corruptly, according as the Peoples tongues would fashion to it, namely in such sort, that although the matter and body of the words were for the most part Latin, yet the form and sound of them varied from the right pronouncing: which speech notwithstanding was named *Latin*, partly for the reason now touched, and partly, because they learned it from the *Romans* or *Latins*, as the *Spaniards* call their Language *Romance* till this day, which yet we know to differ much from the right *Roman* Tongue: and as *Nithardus* (Nephew to *Charles* the Great) in his History of the dissension of the Sons of *Ludovicus Pius*, calleth the *French* then usual (whereof he setteth down examples) the *Roman* tongue, which yet hath no more agreement with the Latin, than the *French* hath that is now in use. Thirdly, to the Objection of *Cyprians* and *Augustines* preaching in Latin, I Answer, That both * *Hippo*, whereof *Augustine* was Bishop, and † *Carthage*, whereof *Cyprian* was Archbishop, were *Roman* Colonies, consisting for the most part of the progeny of *Romans*,

Nithard. de dissens. filior. Ludov. Pii l. 3.

* Antonin. in Itinerar. Plin. Jun. in Epist. l. 8. ad Canium.

† Plin. Sec. histor. nat. l. 5. c. 4. Velleius l. 1. Appian. l. de bel. Punic. in fine.

Romans, for which sort of Cities, there was special reason. Although neither in the Colonies themselves (as it seemeth) the *Roman* Tongue was altogether uncorrupt, both for that which I alleadged before out of *Spartianus* of *Severus* his Sister dwelling at *Leptis*, and for that which I remembred out of *Augustine* for *Hippo*, where they spake * *Offum* and † *Floriet*, and * *Dolus*, for *Os* and *Florebit* and *dolor*, (and yet were both *Leptis* and *Hippo Roman* Colonies:) And yet it appeareth further by *Augustine*, that in their Translations of the Scriptures, and in the Psalms sung in their Churches, they had these Corruptions, where yet (as it is like) their most corrupt and vulgar Latin had not place.

* Enar. Psal. 138.
† L. 2. de doct. Christ. c. 13.
* Tract. 7. in Joannem.

To the Third, I Answer, That two reasons of it may be assigned: One, that Learned men would rather write in the learned and Grammatical, than in the vulgar and Provincial Latin. Another, that the Works of unlearned men would hardly continue till our times, seeing even of the Learned ancient Writings, but few of infinite have remained. Furthermore it is observed of the *German* tongue, by *Tschudas*, and of the *French* by *Genebrard*, that it is very little above 400 years, since Books began to be written in both those Languages, and yet it is out of all doubt, that the Tongues are much ancienter.

Tschud. descript. Alpinæ cap. 36. Genebr. l. 4. Chron. Sec. 11.

To the Fourth, I say, That there is no Language, which of ordinary course is not subject to change, although there were no Forreign occasion at all: which the very fancies of men, weary of old words (as of old things) is able enough to work, which may be well proved by observations and instances of former changes, in this very Tongue (the Latin) whereof I now dispute. For *Quintilian* recordeth, that the Verses of the *Salii*, which were said to be composed by *Numa*, could hardly be understood of their Priests, in the latter time of the Common-wealth, for the absoluteness of the Speech. And *Festus* in his Book *de verborum significatione*, who lived in *Augustus Cæsars* time, hath left in observation, that the Latin Speech, which (saith he) is so named of *Latium*, was then in such manner changed, that scarcely any part of it remained in knowledg. The Laws also of the *Roman* Kings and of the *Decemviri* (called the Laws of the twelve Tables) Collected and published in their own words by *Fulvius Ursinus*, are no less evident testimonies, if they be compared with the later Latin, of the great alteration of that Language.

Quintil. Inst. Orator. l. 1. c. 6.

Fest. in Dict. Latinè loqui.

Fulv. Ursin. not. ad Aug. de Legib. & Senatusconsult.

Furthermore, *Polybius* hath also recorded, that the Articles of League, betwixt the people of *Rome* and of *Carthage*, made presently after the expulsion of

Polyb. l. 3.

of the Kings from *Rome*, could very hardly in his time be understood, by reason of the old forsaken words, by any of the best skilled Antiquaries in *Rome*. In which time notwithstanding, they received very few strangers into their City, which mixture might cause such alteration, and the difference of time was but about 350 years. And yet to add one instance more, of a shorter revolution of time, and a cleerer evidence of the change, that the *Roman* Tongue was subject to, and that, when no Forreign cause thereof can be alleadged: There remaineth at this day (as it is certainly † recorded) in the Capitol at *Rome*, though much defaced by the injury of time, a piller (they call it *Columnam rostratam*, that is, decked with beaks of ships) dedicated to the memory of *Duillius* a *Roman* Consul, upon a Naval victory obtained against the *Carthaginians*, in the first *Punick* War, not past 150 years before *Ciceroes* time, when the *Roman* Tongue ascended to the highest flourish of Elegancy that ever it obtained: and thus the words of the pillar are (those that may be read) as I find them observed, with the later Latin under them:

† Vid. Paul. Merul. Cosm. par. 2. l. 4. c. 18. & Cels. Cittad. in tract. de Orig. ling. Vulgaris Ital. c. 7. &c.

Exemet. Leciones. Maciſtratos. Caſtreis.
Exemit. Legiones. Magiſtratus. Caſtris.
Exfocient. Pucnandod. Cepet. Enq;. Navebos.
Effugiunt. Pugnando. Cepit. Inq;. Navibus.

Marid. Conſol. Primos. Ornavet. Navebous.
Mari. Conſul. Primus. Ornavit. Navibus.
Claſeis. Panicas. Sumas. Cartacinienſis.
Claſſes. Punicas. Summas. Carthaginienſis.
Dictatored. Altod. Socieis. Trireſmos. Naveis.
Dictatore. Alto. Sociis. Triremes. Naves.
Captom. Numei. Navaled. Prædad. Poplo, &c.
Captum. Nummi. Navali. Præda. Populo, &c.

Where you may ſee in many words, *e* for *i*, *c* for *g*, *o* for *u*, and ſometime for *e*, and *d*, ſuperfluouſly added to the end of many words. But (to let Forreign Tongues paſs) of the great alteration that time is wont to work in Languages, our own Tongue may afford us examples evident enough: wherein ſince the times neer after, and about the Conqueſt, the change hath been ſo great, as I my ſelf have ſeen ſome evidences made in the time of King *Henry* the Firſt, whereof I was able to underſtand but few words. To which purpoſe alſo, a certain remembrance is to be found in *Holinſheads* Chronicle, in the end of the Conquerours reign, in a Charter given by him to the City of *London*.

CHAP.

CHAP. VII.

Of the Ancient Languages of Italy, Spain, France *and* Africk.

BUT if the discourse of these points of Antiquity, in handling whereof I have declared that while the *Roman* Empire flourished, it never abolished the vulgar Languages, in *France*, or *Spain*, or *Africk*, howsoever in *Italy*: If that discourse, I say, move in you perhaps a desire, to know what the Ancient vulgar Languages of those parts were: I will also in that point out of my reading and search into Antiquity, give you the best satisfaction that I can.

And First for *Italy*: Certain it is, that many were the Ancient Tongues in the several Provinces of it, Tongues I say, not Dialects, for they were many more. In *Apulia*, the *Mesapian* Tongue: In *Tuscany* and *Umbria*, the *Hetruscan*, both of them utterly perished: Yet in the Book of ancient Inscriptions, set forth by *Gruter*, and *Scaliger*, there be some few monuments registred of these Languages, but not understood now of any

Inscript. vet pag. 143, 144 145, 146.

man. In *Calabria* both the Higher and Lower, and far along the Maritime Coast of the *Tyrrhene* Sea, the *Greek*. In *Latium* (now *Campagna di Roma*) the *Latin*. In *Lombardy*, and *Liguria*, the old Tongue of *France* whatsoever it was. Of which last three, the two former are utterly ceased to be vulgar: and the third, no where to be found in *Italy*, but to be sought for in some other Country. And although, beside these five, we find mention in ancient Writings of the *Sabine*, the *Oscan*, the *Tusculan*, and some other Tongues in *Italy*, yet were they no other then differing Dialects of some of the former Languages, as by good observations, out of *Varro*, *Festus*, *Servius*, *Paul. Diaconus*, and others, might be easily proved.

Secondly, Of *France* what the ancient Tongue was hath been much disputed, and yet remaineth somewhat uncertain; Some thinking it to have been the *German*, others the *Greek*, and some the *Welsh* Tongue. But, if the meaning of these resolvers be, that one Language, whatsoever it were, was vulgar in all *France*, they are very far wide, *Cæsar* and *Strabo* having both recorded, that there were divers Languages spoken in the divers parts. But to omit the Speech of *Aquitaine*, which *Strabo* writeth to have had much affinity with the *Spanish*: And, of that

Cæs. l. 1. de Bello Gallic. in principio. Strab. l 4. in principio.

that part (in *Cæsar* called *Belgia*) that at the River of *Rhene* confined with *Germany*, which for that Neighbourhood, might partake much of the *German* Tongue: To omit those, I say, the main question is about the Language of the *Celtæ*, which as inhabiting the middle part of *France*, were least of all infected with any Forreign mixture. And certainly, that it was not the *Greek*, appeareth out of *Cæsar*, writing to *Q. Cicero*, (then besieged by the *Gaules*) in *Greek*, lest the *Gaules* should intercept his Letters: And Secondly, No less evidently by *Varro*, writing of the *Massilians* that they spake three Languages, the *Roman*, the *Greek*, and the *Gallick* Tongue: And Thirdly, The remnants of that Tongue may serve for instance, whereof many old words, are found dispersed in ancient Writers, that have no affinity at all with the *Greek*. The *Greek* therefore, was not the ancient native Language of the *Gaules*; Neither was it the *German*: for else it had been but an odd relation and reason of *Cæsars*, that *Arioniſtus* a *German* Prince, had lived so long in *Gallia*, that he spake the *Gallick* Tongue: And that of *Tacitus*, that the *Gallick* Tongue proved the *Gothines* to be no *Germanes*: And that of *Suetonius*, that *Caligula* compelled many of the *Gaules* to learn the *German* tongue. But *Hottoman* (of all that I have read) speaking

Cæs. l. 5. de bello Gallic. long. post med.

Varro ad Hieron. in præf. l. 2. Comment. epist. ad Gal. & apud Isidor. l. 15. Orig. cap. 1.

Cæs. de bello Gallico. Tac. l. de mor. Germ. prope finem. Sueton. in Calig. c. 47.

Hottom. in Fran. cogall. c. 2.

speaking most distinctly) touching the original and composition of the *French* Tongue, divideth it as now it is spoken, equally into two parts, of which he supposeth the one (and I think it is rather the greater part) to have original from the Latin Tongue: and the other half, to be made up, by the *German* and *Greek*, and *Brittish* or *Welsh* words, each almost in equal measure. Of the deduction of the *French* words from the *Greek*, you may read *Perionius*, *Postell*, and others: Of those from the *German*, *Tschudus*, *Goropius*, *Isacius*, &c. Of the *Welsh*, *Lhuid*, *Cambden*, &c. Which last indeed for good reason, seemeth to have been the Native Language of the Ancient *Celtæ*, rather than either the *Greek* or *Dutch* Tongues: for of the *Greek* words found in that Language, the Neighbourhood of the *Massilians*, and their Colonies, inhabiting the Maritime Coast of *Province*, together with the ready acceptance of that Language in *France* (mentioned by *Strabo*) may be the cause: As likewise of the *German* words, the *Frankes* and *Burgundians* Conquest, and possession of *France*, may be assigned for a good reason: But of the *Brittish* words none at all can be justly given, save, that they are the remnants of the Ancient Language. Secondly, It seemeth to be so by *Tacitus*, writing, that the Speech of the *Gaules*, little

Perion. l. de cognat. ling. Gal. & Græc. Postel. l. 2. de 12. Ling. Tschud. in descr. Rhet. Alp. c. 38. Gorop. in Francicis. Isac. in Glossario, prisco. gal. Lhuid in descrip. Brit. Camden in Britannia Strab. l. 4.

Tacit. in Julio Agricola.

little differed from that of the *Brittains*. And Thirdly, By *Cæsar*, recording, that It was the custome of the *Gaules*, that were studious of the *Druides* Discipline, often to pass over into *Brittain* to be there instructed: wherefore seeing there was no use of Books among them, as in the same place affirmed by *Cæsar*, it is apparent that they spake the same Language. Cæs. l. 6. de bel. Gallico.

Thirdly, The *Spanish* Tongue, as now it is, consisteth of the old *Spanish*, *Latin*, *Gottish*, and *Arabick* (as there is good reason it should, *Spain* having been so long in the possessions of the *Romans*, *Gothes*, and *Mores*) of which, the Latin is the greatest part (next it the *Arabick*) and therefore they themselves call their Language *Romance*. And certainly I have seen an Epistle written by a *Spaniard*, whereof every word was both good Latin, and good *Spanish*, and an example of the like is to be seen in *Merula*. But the Language of *Valentia* and *Catalonia*, and part of *Portugal*, is much tempered with the *French* also. Now the ancient and most general Language of *Spain*, spoken over the Country before the *Romans* Conquest, seemeth to me out of question, to have been the *Cantabrian* Tongue, that namely which yet they spake in *Biscay*, *Cuipuscoa*, *Navarre*, and *Austria*, that is to say, in the Northern and Mountainous parts of *Spain*, near the *Ocean*, Merul. Cosmogr. part. 2. l. 2. c. 8.

Ocean, with which the *Vaſconian* Tongue alſo in *Aquitaine*, near the *Pyrene* Hills, hath as there is good reaſon (for out of thoſe parts of *Spain* the Inhabitants of *Gaſcoigne* came) much affinity and agreement. And my reaſon for this opinion is, that in that part of *Spain*, the people have ever continued without mixture of any Forreign Nation, as being never ſubdued by the *Carthaginians*, nor by the *Mores*, no, nor by the *Romans* (for all their long Warring in *Spain*) before *Auguſtus Cæſars* time, and for the Hillineſs, and Barrenneſs, and unpleaſantneſs of the Country, having nothing in it to invite Strangers to dwell among them. For which cauſe, the moſt ancient Nations and Languages are for the moſt part preſerved in ſuch Countries: as by *Thucidides* is ſpecially obſerved of the *Atticks*, and *Arcadians*, in *Greece*, dwelling in barren Soils: Of which Nations the firſt, for their Antiquity, vaunted of themſelves that they were αὐτόχθονες, and the ſecond προσέληνοι, as if they had been bred immediately of the Earth, or born before the Moon. Another example whereof we may ſee in *Spain* it ſelf, for in the ſteepy Mountains of *Granata*, named *Alpuxarras*, the progeny of the *Mores* yet retain the *Arabick* Tongue (for the *Spaniards* call it *Aravigа*) which all the other remnants of the *Mores* in the plainer Region had utterly forgotten, and

Thucid. l. 1, paul. à princip.

and received the *Castilian* (till their late expulsion out of *Spain*) for their vulgar language. The like whereof, is also to be seen in the old *Epirotique* speech and Nation, which yet continueth in the mountainous part of *Epirus*, being (for the Tongue) utterly extinguished in all the Countrey beside. And (to let forrain instances go) in the *Brittains* or *Welsh-men* in the hilly part of our own Countrey. What the reason thereof may be, I will not stand now curiously to enquire: whether that being inured to labour, to watching, to sundry distemperatures of the air, and much other hardness (for otherwise their living will not be gotten out of such barren ground) they prove upon occasion good and able Souldiers? Or, that the craggy rocks and hils (like fortresses of natures own erecting) are easily defended from forrain invaders? Or, that their unpleasant and fruitless soil, hath nothing to invite strangers to desire it? Or, that wanting riches, they want also the ordinary companions of riches, that is proud and audacious hearts, to provoke with their injuries other Nations to be revenged on them, either by the conquest or desolation of their Countreys? But whatsoever the cause may be, certainly in effect so it is, that the most ancient Nations and Languages, are for the most part

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to be found in such unpleasant and fruitless regions: Insomuch that the *Biscains*, who gave me occasion of this digression, vaunt themselves among the *Spaniards*, that they are the right *Hidalgos*, (that is Gentlemen) as some also report of the *VVelsh men* here in *Brittain* to say of themselves, which yet I that am their neighbour, (to confess a truth) never heard them say.

Now lastly touching the *Punick* tongue, as I am not of *Galatens* his opinion, that it was utterly extinguished by the *Romans*: So neither can I be of the phantasie (for it is no better) that * many other learned men are: namely, that it was the *Arabick*, that is to say, the same language, that is vulgar in *Africk* at this day. For it is well known to the skilful in Histories, that the *Punicks* were of another offspring (not of *Arabian* race) and that it is not yet a thousand years, since that Tongue was by the *Arabians*, together with their victories, brought into *Africk*. And as certain also it is, that the remnants of the *Africans* progeny, as * *Leo Africanus* hath recorded, have a different language from the *Arabick*. But the *Punick* Tongue seemeth to me out of questi-

Galat. de situ Japyg. pag. 98

* Gesner. in Mithridate, in Ling. Afric. & Arab.

Roccha de dialect. in Ling. Arabic.

Postell. de Ling. 12. in Ling. Arab.

Mas. in Gram. Syriaca. prop. Init.

Bibliand. de ration. Linguar.

Schidler. in Lex. Pentaglotto in voce קדח

Mart. Galeott. de doctr. promiscua. cap. 6. & alii multi.

* Leo Afric. l. 1. Descrip. Af. cap. de Ling. Africæ.

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on, to have been the *Canaanitish* or old *Hebrew* language, though I doubt not somewhat altered from the original pronunciation, as is wont in tract of time, to befal Colonies, planted among strangers far from home. For first, *Carthage* it self, the Queen of the Cities of *Africk* (and well might she be termed so, that contained in circuit 24 miles, as *Florus* in his abridgment of *Livy* hath recorded, and by the utter wall 360 furlongs (that is 45 miles) as it is in *Strabo:* And held out in emulation with *Rome*, as is noted by *Pliny*, 120 years, and to conclude (before the second *Punick* war) had in subjection all the coast of the mediterrane Sea, from the bottom of the greater *Syrtis* in *Africk*, to the River *Ebro* (*Iberus*) in *Spain*, which is about 2000 miles of length) that the same *Carthage*, I say, and divers other Cities of *Africk* (of which *Pliny* nameth *Utica* and *Leptis*, as being the principal) were Colonies of the *Phœnicians*, and namely of the *Tyrians*, is not only by *Strabo*, *Mela*, *Livy*, *Pliny*, *Appian*, and many other certain Authors, acknowledged, and by none denied, but also the very names of *Pœni* and *Punici*, being but variations or mutilations of the name *Phœnicii* import so much, and lastly their language assureth it. For *Hierom* writing, that their language was grown, somewhat different from the *Phœnician* Tongue,

Flo. in Epitom Liv. l. 51. Strab. l. 17.

Plin. l. 15. c. 18.

Strab. lib. citato Mela. l. 1. c. 7. Liv. l. 33. Plin. l. 5. c. 19. Appian. l. de Bel. Punicis in principio. Curtius. l. 4. & alii plures.

Tongue, doth manifestly in those words imply, it had been the same.

And what were the *Phœnicians* but *Canaanites?* The *Phœnicians* I say, of whose exceeding merchandizing, we read so much in ancient Histories, what were they but *Canaanites*, whose very * name signifieth merchants? for, the very same Nation, that the *Græcians* called *Phœnicians* (φοίνικες) and the *Romans* in imitation of that name, *Pœnos* and *Punicos*, for the exceeding store of good Palms, wherewith that Countrey abounded: Insomuch that in monuments of antiquity, the Palm tree is observed for the Ensign of *Phœnicia*: the same Nation I say, called themselves, and by the *Israelites*, their next neighbours, were called, *Canaanites*. And that they were indeed no other, I am able easily to prove. For first, the same woman that in *Matthew* is named a *Canaanite*, is in *Mark* called a *Syrophœnician*.

כנעני

Arias Mont. lib. Canaan. ca. 8.

Postel. in descrip. Syriæ. c. de Syriæ Nominib.

Mat. 15. 22.
Mark 7. 26.

Φοίνιξ in the Greek signifieth the Palm, for as touching the deduction of the name Phœnicia, *either from* כנך *by* Montanus, *or from* פונ אש *by* Postellus, *signifying the delicacy of the inhabitants by the first, and their observation or adoration of the fire, by the second, they are but late sprung fantasies, and have not any ground of reason at all: forasmuch, as in all the Hebrew writings of the Bi-*

2. Where

ble, that Countrey is never termed by any name sounding toward Phœnicia, *but in the Greek only. But in many old Coyns that I have seen, I have noted the Palm-tree as the special cognisance of* Phœnicia (*as I have also the Olive branch and Conies to be of* Spain: *the Horse of* Mauritania: *the Elephant, or the spoil of the Elephant of* Africk: *the Camel, of* Arabia: *the Crocodile, or the bird Ibis, of* Ægypt: *and divers other specialties for other Countreys:*) *And namely I have seen, sundry old Coyns of the Emperour* Vespasian, *of several devices and imagery, stamped for a memorial of his conquest of* Judæa, *and taking of* Jerusalem (*for the inscription is in every of them,* Judæa capta) *and in each of them I specially observed a woman sitting in a sad and mournful fashion, with her back to a Palm tree: wherein, I make no doubt, but the desolate woman signifieth* Judæa, *and the Palm* Phœnicia, *even as* Phœnicia.

2. Where mention is made in *Joshua*, of the Kings of *Canaan*, they are in the Septuagints translation, named, βασιλεῖς τῆς φοινίκης. Jos. 5. 1.

3. To put it is immediately toward the North, out of question; at the back of *Judæa*.

All that Coast from *Sidon* to *Azzah*, (that was *Gaza*) near to *Gerar*, is registred by * *Moses*, to have been possessed by the posterity of *Canaan*: Of which * Gen. 10. 19.

Coast the more northern part above the promontory of *Carmel*, or rather from the River *Chorseus*, (*Kison* the Jews called it) that near the promontory of *Carmel*, entreth the Sea, to the City of *Orthosia*, above *Sidon* northward, is by *Strabo*, *Pliny*, *Ptolomy*, and others, referred to *Phœnicia*, (although *Strabo* extend that name, along all the maritime Coast of *Palestina* also, to the confines of *Ægypt*, as *Dionysius Periegetes* also doth, placing *Joppa* and *Gaza*, and *Elath* in *Phœnicia*) which very tract, to have been the several possessions of *Zidon*, and *Cheth*, and *Girgashi*, and *Harki*, and *Arvadi*, and *Chamathi*, six of the eleven sons of *Canaan*, (the other five inhabiting more to the South in *Palestina*) they that are skilful in the ancient Chorography of the Holy Land, cannot be ignorant. Seeing therefore out of this part of the Land of *Canaan* (for in this part *Tyrus* was) the *Carthaginians*, and other Colonies of the *Phœnicians* in *Africk* came, it is out of all doubt, that they were of the *Canaanites* progeny: and for such in very deed, and no other, they reputed and professed themselves to be: for as *Austin* hath left recorded, who was born and lived among them, the Countrey people of *Punicks*, when they were asked touching themselves what they were, they would make answer that they were *Chanai*, meaning,

Strab. l. 16. non long. ante med. Plin. l. 5. c. 12. Ptolem. Tab. 4. Asiæ. Dionys. Alex. in Periegesi.

Aug. expos. inchoat. epist. ad Roman. in med.

as

as *Austin* himself doth interpret them, *Canaanites*.

Certain therefore it is, that the native *Punick* Language was not the *Canaanitish* Tongue: but that I added for explication this clause, (or the old Hebrew, meaning by the old Hebrew, that which was vulgarly spoken among the Jews before the captivity) you will perhaps suspect my credit, and be offended, for I am not ignorant, how superstitiously Divines for the most part are affected toward the Hebrew Tongue: yet when I had set down the *Africans* Language to have been the *Canaanitish* Tongue, I thought good to add for plainness sake, (or the old *Hebrew*) because I take them indeed to be the very same Language, and that *Abraham* and his posterity, brought it not out of *Chaldæa*, but learned it in the Land of *Canaan*. Neither is this opinion of mine, a meer paradox and fantasie, but I have * three or four of the best skilled in the Language and Antiquities of that Nation, that the latter times could afford, of the same mind: And certainly, by * *Isaiah* it is called in direct terms, the Language of *Canaan*: And it is moreover manifest, that the names of the places, and Cities of *Canaan*, (the old names I mean by which they were called before the *Israelites* dwelt in them, as is to be seen in the whole course of the Books of

* Postel. lib. de Phœnic. lit. c. 2. §. 5. Arias Monta: L. Canaan. cap. 9. Genebrard. l. 1. Chron. an. Diluvii 131. Scal. ad fest. in dict. Sarra. & in ep. ad Vbert. & ad Tomson.

* Isa. 19 18.

Moſes and of *Joſuah*) were Hebrew names: touching which point, although I could produce other forceable reaſons, ſuch as might, (except my fantaſie delude me) vex the beſt wit in the world to give them juſt ſolution, yet I will add no more, both to avoid prolixity, and becauſe I ſhall have in another place fitter occaſion.

But to ſpeak particularly of the *Punick* Tongue, which hath brought us into this diſcourſe, and which I proved before to be the *Canaanitiſh* Language: it is not only * in one place pronounced by *Auguſtine* (who knew it well, no man better) to have near affinity with the Hebrew Tongue, which alſo the * *Punick* words diſperſed in the writings of *Auguſtine*, and of others, (as many as come to my remembrance) prove to be true; But more effectually in † another place, to agree with it in very many, yea almoſt in every word. Which ſpeech ſeeing they could in no ſort have from the *Iſraelites*, being not of *Abrahams* poſterity

* Aug. in ſer. 35. de verb. Dom. in Evangel. ſec. Lucam.

† Aug. l. 2. cont. litter. Petiliani, cap. 104.

* *As in the* Punick *Tongue* Salus *three*, Auguſt. *in expoſ. inchoat. Epiſt. ad Rom.* Heb. שלש *Edom*, bloud. *Enar. Pſalm.* 136. Heb. חרם *Mamon*, *lucre*, *De Sermon. Dom. in Mont. l.* 2. *c.* 14. Heb. ממון. *Bal.* the Lord. *Queſt. in Judic. cap.* 16. Heb. בעל *Samen*, Heaven. *Ibid.*

Heb. משח *Meſſe*, to anoint. *Tract.* 15. *in Joan.* *Heb.* משח *Alma*, a Virgin. *Hieron. in c.* 7. *Iſai.* *Heb.* עלמת *Gadir*, a fence or wall. *Pliny l.* 4. *c.* 22. גדר. *and ſome other that diligence might obſerve.*

poſterity (both becauſe no ſuch tranſmigration of them is remembred in the holy Hiſtories, and for that the *Punick* Colonies, are ſpecially mentioned to have been deduced from *Tyre*, which never came into the poſſeſſion of the *Iſraelites*) but from the *Canaanites* whoſe off ſpring they were: It followeth thereupon that the Language of the *Canaanites*, was either the very ſame or exceeding near the Hebrew. And certainly touching the difference that was between the *Hebrew* and the *Punick*, I make no doubt, but the great diſtance from their primitive habitation, and their converſation with ſtrangers, among whom they were planted, and together with both, the length of time, which is wont to bring alteration to all the Languages in the world, were the cauſes of it. And although that *Punick* ſpeech in *Plautus*, which is the only continued ſpeech of that Language, that to my knowledge remaineth extant in any Author, have no ſuch great convenience with the *Hebrew* Tongue; Yet I aſſure my ſelf the faults and corruptions that

Plaut. in Pœnulo. Act. 6.

have crept into it by many tranſcriptions, to have been the cauſe of ſo great difference, by reaſon whereof, it is much changed, from what at the firſt it was, when *Plautus* writ it, about 1800 years ago: And ſpecially becauſe in tranſcribing thereof there would be ſo much the leſs care taken, as the Language was leſs underſtood, by the writers, and by the readers, and ſo the eſcapes leſs ſubject to obſervation and controlment.

CHAP. VIII.

Of the largeneſs of the Slavonick, Turkiſh, *and* Arabick *Language.*

MANY are the Nations that have for their vulgar Language the *Slavonick* Tongue in *Europe*, and ſome in *Aſia*. Among which the principal in *Europe*, are the *Slavonians* themſelves, inhabiting *Dalmatia* and *Liburnia*. The Weſt *Macedonians*, the *Epirotes*, the *Boſinates*, *Servians*, *Ruſſians*, *Bulgarians*, *Moldavians*, *Podolians*, *Ruſſians*, *Muſcovites*, *Bohemians*, *Polonians*, *Sileſians*: And in *Aſia* the *Circaſſians*, *Mangellians*, and *Gazarites*: Theſe I ſay are the principal but they are not all: for *Geſner* and

and *Roccha* reckon up the names of sixty Nations, that have the *Slavonian* Tongue for their vulgar Language. So, that it is known to be vulgarly spoken over all the East parts of *Europe* (in more then a third part of the whole) even to the utmost bonds of it, the Rivers of *Droyna* and *Tanais*; *Greece* and *Hungary*, and *Walachia* only excepted. Indeed the Regions of *Servia*, *Bosina*, *Bulgaria*, *Rascia*, *Moldavia*, *Russia* and *Moscovia*, namely all the Nations of the Eastern parts, which celebrate their divine service after the *Greek* Ceremony, and profess Ecclesiastical obedience to the Patriarch of *Constantinople*, write in a diverse sort of Character, from that of the *Dalmatians*, *Croatians*, *Istrians*, *Polonians*, *Bohemians*, *Silesians*, and other Nations toward the West, (both which sorts of Characters are to be seen in *Postels* Book of the Oriental Languages) of which, this last is called the *Dalmatian* or *Illyrian* Character, and was of * *Hieroms* devising, that other bearing for the most part much resemblance with the *Greek*, is termed the *Servian* Character, and was of * *Cyrils* invention: for which cause, as *Roccha* hath remembred, they term the Language written in that Character, * *Chiurilizza*. But yet notwithstanding the difference of Characters in the writing of these Nations, they speak all of them (the difference of dialect excepted) the same Language.

Gesner. in Mithrid. in Ling. Illyric.
Boccha in Append. de dialect. in Illyr.

* Postell. de Ling. Dalmat. Rocch. in Biblioth Vatican. pag. 161. & alii.
* Roccha. lib. citato, pag. 168.
* Id. pag. 171.

But yet is not the *Slavonick* Tongue (to Anſwer your queſtion) for all this large extent, the vulgar Language of the *Turkiſh* Empire. For of the *Turks* Dominion, onely *Epirus*, the Weſt part of *Macedon*, *Boſina*, *Servia*, *Bulgaria*, *Raſcia*, and part of *Thrace*, and that he hath in *Dalmatia* and *Croatia* (beſide the *Mengrilli* in *Aſia*) ſpeak vulgarly the *Slavonian* Tongue. But no where for the more preciſe limitation, neither in *Aſia* nor in *Europe*, is that Language ſpoken more Southward, than the North Parallel of 40 degrees: ſome part of *Epirus* onely excepted: I mean it is not ſpoken as the vulgar Language of any Nation more Southward. For elſe, being acceptable and uſual, as it is in the Great *Turks Serrail* at *Conſtantinople*, and familiar with moſt of the *Turkiſh* Souldiers, by reaſon of their Garriſons and other great imployment in thoſe parts toward the Confines of Chriſtian Princes, all which parts as before I ſaid (*Hungary* and *Walachia* excepted) ſpeak that Language: for theſe reaſons, I ſay, it is ſpoken by divers particular men, in many places of the *Turkiſh* Dominion, and the *Janizaries* and Officers for the moſt part can ſpeak it, and many others alſo of the better ſort, but yet the general and vulgar Language of his Dominion (excepting thoſe places afore mentioned) it is not.

But

But in *Anatolia*, although the Old Languages ſtill remain, being for the moſt part corrupt *Greek*, as alſo in *Armenia*, they have their peculiar Language, yet is the *Turkiſh* Tongue very frequent and prevaileth in them both: which being originally none other than the *Tartarian* Tongue, as *Michovius*, and others have obſerved, yet partaketh much, both of the *Armenian* and *Perſian*, by reaſon of the *Turkes* long continuance in both thoſe Regions, before they ſetled the Seat of their Dominion, and themſelves among the *Grecians*, for which cauſe it is not without mixture of *Greek* alſo, but chiefly and above all other of the *Arabick*, both by reaſon of their Religion written in that Language, and their training up in Schools unto it, as their learned Tongue. And yet, although the *Turkiſh* be well underſtood both in *Natolia* and *Armenia*, yet hath it neither extinguiſhed the vulgar Languages of thoſe parts, neither obtained to it ſelf (for ought I can by my reading find) any peculiar Province at all, wherein it is become the ſole native and vulgar Language, but is only a common ſcattered Tongue, which appeareth to be ſo much the more evidently true, becauſe the very Cities that have been ſucceſſively the Seats of the *Ottoman Sultans*; namely *Iconium* (now *Cogna*) in *Lycaonia*, then *Pruſa* in *Bithynia*; thirdly, *Adrianople*

Michov. l. 1. de Sarmatia. cap. 15. Rocch. de dialect. in Ling. Turcic.

Adrianople in *Thrace*; and lastly, *Constantinople*, are yet known to retain their old native Language, the *Greek* Tongue: Although the *Turkish* Tongue also be common in them all, as it is likewise in all other *Greek* Cities, both of *Greece* and *Asia*.

But in the East part of *Cilicia* beyond the River *Pyramus*, as in all *Syria* also, and *Mesopotamia* and *Palestina*, and *Arabia*, and *Ægypt*, and thence Westward in all that long tract of *Africk*, that extendeth from *Ægypt* to the Strait of *Gibralter*, I say, in all that lyeth betwixt the Mountain *Atlas*, and the Mediterrane Sea (now termed *Barbarie*) excepting *Marocco*, and here and there some scattered remnants of the Old *Africans* in the Inland parts, the *Arabick* Tongue is become the vulgar Language, although somewhat corrupted, and varied in dialect, as among so many several Nations it is unpossible but it should be. And although I be far from their opinion, which write (too overlashingly) that the *Arabian* Tongue is in use in two third parts of the inhabited World, or in more, yet I find that it extendeth very far, and specially where the Religion of *Mahumed* is professed. For which cause (over and besides the parts above-mentioned, in which it is (as I said) become the native Language) in all the Northern part of the *Turkish* Empire

* Postell. in præfat. Grammat. Arabic. Ludov. Reg. l. 8. de Vicissitud. Rer. ad finem.

pire also, I mean that part that lyeth on the North side of the Mediterrane Sea, as likewise among the *Mahumetan Tartars*, it is thought not the vulgar Tongue, yet familiar with very many, both because all their Religion is written in that Language, and for that † every Boy that goeth to School, is taught it, as in our Schools they are taught *Latin* and *Greek*: Insomuch, that all the *Turks* write their own Language in *Arabick* Characters. So that you see the common Languages of the *Turkish* Empire, to be the *Slavonick*, the *Greek*, the *Turkish* and *Arabick* Tongues, serving severally for the parts I mentioned before.

† Bellon. Observat. l. 3. c. 12.

CHAP.

CHAP. IX.

Of the Syriack *and* Hebrew *Tongues.*

THE *Syriack* Tongue is certainly * thought to have had beginning, in the time of the Captivity of the *Jews* in *Babylon*, while they were mingled among the *Chaldeans*. In which long revolution of seventy years, the vulgar sort of the *Jews*, forgot their own Language, and began to speak the *Chaldee*: But yet, pronouncing it amiss, and framing it somewhat to their own Country fashion, in notation of points, affixes, Conjugations, and some other properties of their ancient Speech, it became a mixt Language of *Hebrew* and *Chaldee*: a great part *Chaldee* for the substance of the words, but more *Hebrew* for the fashion, and so degenerating much from both: The old and right *Hebrew*, remaining after that time, onely among the Learned men, and being taught in Schools, as among us the Learned Tongues are accustomed to be. And yet, after the time of our Saviour, this Language

* Masius in præfat. Grammat. Syric. Sixt. Senen. Biblioth. Sanctæ. l. 4. in voce. Thargum. Canin. in præfat. Institut. Syric. Ar. Montan. de ratione Mazzoreth in Apparat. ad Bibl. Reg. Fabrit. in præfat. ad Lexic. Syrochaldaicum. Genebrard. l. 2. Chronol. ad An. 3690. Bellarmin. l. 2. de verbo Dei. cap. 4. & 15. &c. Possevin. Apparat. sacr. in Dictione Biblia.

guage began much more to alter, and to depart further, both from the *Chaldee* and *Hebrew*, as receiving much mixture of *Greek*, some also of *Roman* and *Arabick* words, as in the *Talmud* (named of *Jerusalem*) gathered by R. *Jochanan*, about 300 years after Christ, is apparent being far fuller of them, than those parts of the *Chaldee* Paraphrase on the holy Scriptures, which were made by R. *Jonathan*, a little before Christ, and by R. *Aquila*, whom they call *Onkelos*, not long after.

But yet certain it is, both for the great difference of the words themselves, which are in the *Syriack* Tongue for the most part *Chaldee*, and for the diversity of those adherents of words, which they call *præfixa*, and *suffixa*, as also, for the differing sound of some vowels, and sundry other considerations: Certain it is, I say, that the unlearned *Jews*, whose vulgar Speech the *Syriack* then was, could not understand their פְּרוּשׁוֹת and הַמְתֻרְגְּמוֹת, that their Lectures of *Moses* and the Prophets, used in their Synagogues in the *Hebrew* Tongue. And that seemeth to have been the original reason, both of the publick Speeches and declarations of Learned men to the people, usual in their Synagogues on the Sabbaths, after the readings of the Law and of the Prophets, whereof in the † New Testament we find some mention, and also, of the Translations

† Act. 13. 15.

ſlations of *Jonathan*, and *Onkelos*, and others, made into their vulgar Language, for that the difference betwixt the *Hebrew* and the *Chaldee* was ſo great, that the Tongue of the one Nation could not be underſtood by the other. Firſt, The Tongues themſelves, which yet remain with us, may be evident demonſtrations, of which we ſee that one may be skilful in the *Hebrew*, and yet not underſtand the *Chaldee*, and therefore neither could they, whoſe Speech the *Chaldee* then was (although much degenerated) underſtand the *Hebrew*. Secondly, We find, that when † *Ezra* at the return from the Captivity, read the book of the Law before the people, others were fain to interpret that which was read unto them. And Thirdly, The Anſwer made to *Rabſhakeh*, by the Officers of K. *Hezekiah*, may put it out of queſtion, willing him * to ſpeak unto them in the *Chaldee* Tongue, that the Common people of *Jeruſalem* (in whoſe hearing it was) might not underſtand what was ſpoken. But yet it might be, that as at this day the *Jews* uſe to do, ſo alſo in Chriſts time of converſing on the Earth, they might alſo read the *Chaldee Targamin* (and certainly ſome † Learned men affirm they did ſo) together with the *Hebrew* Lectures of *Moſes* and the Prophets, for certain it is, that *Jonathan Ben Uziel*, had before the birth

† Nehem.c.8. v.7,8,9.

* Reg. l. 2. c.18.v.26.

† Junius in Bellarm. Cont.1.l.2. c.15.§.11.

of

of our Saviour translated, not the Prophets onely into *Chaldee*, for it is his Paraphrase that we have at this day on the Prophets (and the Language which we now call the *Syriack*, was but the *Jewish Chaldee*, although in the after times by the mixture of *Greek*, and many other Forreign words, it became somewhat changed, from what in the times afore and about our Saviours Incarnation it had been) but the *Pentateuch* also: at least, if that be true, which *Sixtus Senensis* hath recorded, namely, that such is the Tradition among the *Jews*, and which *Galatine* writeth, that himself hath seen that Translation of *Jonathans* beside that of *Onkelos*, the beginning of both which he setteth down, differing one from another, in the first words. Which (namely touching the publick reading of the *Chaldee Targamin*, either together with the *Hebrew* Text, or instead of it) I may as well conceive to be true, as that the Forreign * *Jews*, dwelling in *Alexandria*, and other parts

Sixt. Senens. Biblioth. Sanct. l. 4. in diction. Syr. editio. Galatin. de Arcan. Catholicæ Verit. l. 1. c. 3.

* Vid. Salmeron. De Canonic. scriptura. Prolegom. 3. in Tomo 1. & de interpretat. Septuagint. Prol. 5.

For of that part of the Chaldee *Paraphrase, which we have in the* Complutense, *& K.* Philips *Bibles, on the Books of* Moses, Onkelos *is the Author: of that on* Josuah, Judges, *the book of the* Kings *and of the Prophets*, Jonathan. *Of that on* Ruth, Esther, Job, *the* Psalms, *and the books of* Solomon, *R.* Joseph Cæcus.

parts of *Ægypt*, in *Asia* also, and other *Greek* Provinces abroad, used publickly instead of the *Hebrew*, which now they understood not, the *Septuagints Greek* Translation, as is evident in *Tertullian*: And of some others of them in the Constitutions of † *Justinian*. Which *Jews* for that very cause: are sundry times in the * Acts of the Apostles, termed Ἑλληνισταί. For by that name, in the judgment of Learned men the natural *Grecians* are not meant; which are alwaies named Ἕλληνες, not Ἑλληνισταί. But, the *Jews* dispersed among the *Gentiles*, that used to read the *Greek* Scriptures in their Synagogues.

Tertul. in Apologetic. cap. 19.
† Novell. 146.
* Act. 6. 1. & 9. 2. 9. & 11. 20.
Scalig. in Chron. Euseb. ad Annum 1734. & Jun. contra Bellarm. Controv. 1. l. 2. c. 15. §. 121. & Drus. Prætoritor. l. 5. Annot. ad Act. Ap. 6. 1.

And here shall be the period of my first Enquiry, touching Languages, and beginning of the Second, concerning the sorts of Religions, abroad in the World. In discoursing whereof you must be content, to accept of modern Authors, because I am to intreat of modern matters: And, if I hap to step awry, where I see no path, and can discern but few steps afore me, you must pardon it. And yet this one thing I will promise you, that if either they that should direct me, mislead me not, or (where my reason suspects, that my Guides wander, and I am mislead) if my circumspect observing, or diligent inquiring, may preserve me from errour, I will not depart a hair from the way of Truth.

CHAP.

CHAP. X.

Of the ſundry parts of the World inhabited by Chriſtians.

ALL *Europe* is poſſeſſed by *Chriſtians*, except the utmoſt corners of it, toward the Eaſt, and the North, for the ſmall company of *Mahumetans*, inhabiting their * peculiar Villages about *Wilna* in *Litunia*, or the ſcattered * remnants of Idolaters, in the ſame Province, and in *Samogitta*, are not worthy mentioning. But toward the North, *Lappia*, *Scricfinia*, *Biarmia*, *Corelia*, and the North part of *Finmark* (all which together paſs commonly under the name of *Lapland*, and make a Region about 900 miles in circuit) are inhabited by Idolaters: and toward the Eaſt, all the Region betwixt *Tanais* and *Boryſthenes*, along *Mæotis* and the *Euxine* Sea (the true native Countrey of the ancient *Gothes*) being more then twice as large as the former, and withal much better peopled, is inhabited by the *Tartars* called *Crimæi* or *Precopitæ*, who are all *Mahumetans*, excepting only a ſmall remainder of

Michov. de Sarmatiâ. l.2. c.3. Boem.de Morib. gent. l.3. c.7. Boter. Relat. Par.3. l.1. Zieglr. in Schondiac.de Lappon. Damian. Goas Tract. de Lape piis. Micho.l.2. de Sarmatia.c 5. Munſt. Coſmog l.4. c.37. Boter.Ralation pa.1.l.c de Bothnia.

Christians, in some parts of *Taurica*.

But, in all the *Turks* Dominion that he hath in *Europe*, inclosed after a peninsular figure, between *Danubius* and the Sea, and containing in circuit about 2300 miles (for *Moldavia*, *Walachia*, and *Transilvania*, I reckon not for parts of his Dominion) namely, from above *Buda* on *Danubius* side, and from *Ragusa*, on the Sea-side Eastward, to the utmost bounds of *Europe*, as also in the Isles of the *Ægæan* Sea, Christians are mingled with *Mahumetans*. All which Dominion yet of the *Turks* in *Europe*, though so much in circuit, as I said, is nevertheless (measured by squares) no greater then *Spain*, the continent of it, being no way answerable to the circumference: both, because it runneth far out in sharp angels, toward the West and South, namely in *Hungary* and *Morea*, and is beside, in *Greece* in many places, extraordinarily indented with the Sea. And in this Dominion of the *Turks* in *Europe*, such is notwithstanding the mixture of *Mahumetans* with Christians, that the Christians * make two third parts at least, of the Inhabitants: for the *Turk*, so that Christians pay him his yearly tribute (which is one fourth part of their increase, and a *Sultany* for every poll) and speak nothing against the Religion and Sect of *Mahumet*, permitteth them the liberty of their Religion;

* Boter. Rela. pa. 2. l. 4. nel. Relation del. gran. Turco. Georgevitz. de Affliction. Christian. sub Turca. l. 1. ca. de Tributis.

gion; And even in *Greece* it self, although more dissolute then any Region of *Europe* subject to the *Turk*, (as having been anciently more wasted with intestine discord, and longest groaned under the *Turks* oppression) there remain yet nevertheless in * *Constantinople*, the very Seat of the *Turkish* Empire, above 20 Churches of Christians, and in the Cities of *Salonichi* (*Thessalonica*) above 30 (whereas in this latter the *Mahumetans* have but 3) beside very many Churches abroad in the Province under suffragan Bishops, of whom the *Metropolitan* of *Salonichi*, hath no less then 10, belonging to his Jurisdiction, as there are also recorded yet to remain under the *Metropolitans* of *Philippi*, 150 Churches: of *Athens*, as many: of *Corinth*, 100, together with sundry suffragan Bishops under each of them.

* Chitræ de statu Eccleſiar. non longè ab initio.

Gerlach. in epiſt. ad Cruſ. Turcogræc. l. pag.

But in *Africk*, all the Regions in a manner, that Christian Religion had gained from Idolatry, *Mahumetanism* hath regained from Christianity; Insomuch, that not only the North part of *Africk*, lying along the Mediterrane Sea, namely, betwixt it and the Mountain *Atlas*, even from *Spain* to *Ægypt*, where Christianity sometime exceedingly flourished, as there we read Synods of above 200 Bishops to have been gathered, and + 300 Catholick Bishops to have been there expelled, by *Genſericus* King of the

Concil. Carthag. 4. & Coned. African. ſeu Carth. 6.

* Martin. Polon. Supput. An. 475.

Wandals: and in some one Province alone, † *Zengitana* by name, (it is that wherein *Carthage* stood) to have been 164 Bishops under one *Metropolitan*:) Not only that North part of *Africk*, I say, is at this present utterly void of Christians, excepting a few Towns belonging to the King of *Spain*, (of which only *Septa* and *Tanger* are Episcopal Cities:) but even in all the vast Continent of *Africk*, being about thrice as large as *Europe*, there is not any Region entirely possessed by Christians, but the Kingdom of *Habassia*, no, nor yet, (which is more lamentable) any other, where Christians are mingled, either with *Mahumetans*, but only *Ægypt*: or where with Idolaters, but the Kingdoms of * *Congo* and *Angola*: which two about 120 years ago (*An.* 1491) began first to receive Christianity: All the rest of *Africk*, being entirely governed, and possessed by *Pagans*, or *Mahumetans*. To which, if I should add, those few places in *Africk*, afore-mentioned, near the Strait of *Gibraltar*, which the King of *Portugal* and *Castile*, have conquered from the *Mores*, with the other few dispersed fortresses, which the *Portugals* hold in other places on the Coast of *Africk* (altogether even betwixt *Spain* and *India* are but 11 or 12) I know not where to find, even among all the native Inhabitants of *Africk*, any Christians more.

† Victor.l.1. de Persecut. Vandalec.

*Pigafet.hist. Regin.Congens.l.2.c.2.

more. For, as for the large Region of *Nubia*, which had from the Apostles time, (as is thought) professed the Christian Faith, it hath again above 100 years since, forsaken it, and embraced instead of it, partly *Mahumetanism*, and partly *Idolatry*, and that by the most miserable occasion that might befall, namely famine of the Word of God through lack of Ministers: for as *Alvarez* hath recorded, at his being in the King of *Habassia* his Court, there were Embassadors out of *Nubia*, to intreat him for a supply of Ministers, to instruct their Nation, and repair Christianity gone to ruine among them: but were rejected. Alvarez. hist. Æthiopic. c. 137.

And yet are the Christians of *Ægypt*, namely those of the native Inhabitants, but very few in respect of that infiniteness of people, wherewith *Ægypt* doth, and ever did abound, as being esteemed, not to pass † 50000. And, as touching the Kingdom of *Habassia*, neither is it all Christians, but a great part of Gentiles, namely toward the West, and South bounds of it, and some part *Mahumetans*, toward the East border: neither so large and spatious, as many mens relations have made it thought to be. For although I cannot assent to them, who assign to that great Kingdom, but about † 662 leagues of compass, by which reckoning (suppose they were *Spanish* leagues)

† Boter. Rel. pa. 1. l. 3. cap. de. 1. popoli-del. Egitto. Thom. à Jes. de Convers. gent. l. 7. par. 1. c. 5.

† Boter. Rel. pa. 1. l. 3. c. de Abassia.

leagues) it ſhould be little larger then *Germany*, (for I know full well, by infallible obſervations, that ſparing limitation of theirs, to be untrue) yet, neither can I yield to them, who eſteem it † greater, then the vaſt Dominions of the Emperors of *Turkie* or of *Tartary*, &c. Or to them, that extend it from the one *Tropick*, to the other, and from the red Sea, almoſt to the Weſt Ocean. For firſt, certain it is (that I may ſpeak a little of the limits of this Kingdom) that it attaineth not to the red Sea (Eaſtward) neither within the ſtraits of *Babel mandel*, nor without: for within thoſe ſtraits, along the Bay of *Arabia*, there is a continual ledge of Mountains, known to be inhabited with *Mores*, betwixt that Bay, and the Dominion of *Habaſſia*: So that, only one Port there is, along all that Coaſt, (*Ercoco* by name) where thoſe Mountains open to the Sea, that at this preſent belongeth to it. Neither without thoſe Straits doth it any where approach to the Ocean. All that Coaſt, as far as *Mozambick*, being well known to be inhabited with *Arabians*.

And as touching the Weſt limits of *Habaſſia*, I cannot find by any certain hiſtory or relation (unskilful men may rumour what they will, and I know alſo that the common Charts repreſent it otherwiſe) I cannot find, I ſay, that it ſtretcheth beyond the River *Nilus*, ſo far cometh it ſhort

† Horat. Malaguz. nel. diſcorſo de 1. cinque maſſimi Signori.

Boter. loco prox. citato.

Sommar. del regni Orientai. apud Ramoſ. vol. 1. pag. 324.

short of the West Ocean. For it is known, that all the West Bank of *Nilus*, from the River of *Zair* to the confines of *Nubia*, is possessed by the *Anzichi*, being an idolatrous and man-eating Nation, and subject to a great Prince of their own, then thus it is with the breadth of the Empire of *Habassia*, betwixt East and West: And now to speak of the length of it, lying North and South, neither doth it approach Northward on *Nilus* side, further then the South end of the Isle of *Meroe*, (*Meroe* it self is inhabited by *Mahumetans*, and the deadly enemies of the King of *Habassia*,) nor on the Sea-side farther then about the Port of *Suachem*. And toward the South, although the bounds of that Kingdom, be not perfectly known, yet that it approacheth nothing near the circle of Capricorn, as hath been supposed, is most manifest, because the great Kingdoms of *Moenhemage*, and *Benomotapa*, and some others, are situate betwixt *Habassia* and that circle. But, as near as I am able to conjecture, having made the best search that I can, in the itineraries, and relations, that are extant of those parts, the South limit of that Empire, passeth not the South parallel of six or seven degrees at the most, where it confineth with *Moenhemage*. So that to make respective estimate of the largeness of that Dominion, by comparing it with our known Re-

Boter. Relat. p. 1. lib. 3. cap. Loango. Anzichi.

gions of *Europe*. It seemeth equal to *Germany*, and *France*, and *Spain*, and *Italy*, laid together: Equal I say in dimension of ground, but nothing near equal in habitation or multitude of people, which the distemperature of that Climate, and the dry barrenness of the ground, in many Regions of it, will not allow. For which cause the torrid parts of *Africk*, are by *Piso* in *Strabo* resembled to a Libbards skin, the distance of whose spots, represent the dispersness of habitations or Towns in *Africk*. But if I should absolutely set down the circuit of that whole Dominion, I esteem the limitation of *Pigafetta*, near about the truth, namely, that it hath in circumference 4000 miles (about 1500 in length, and about 600 in breadth:) being inclosed with *Mahumetans* on the North, and East, and with Idolaters on the West and South.

Strab. l. 2.

Pigafett. de Regin. Cong. l. 2. c. 10.

Such then as I have declared, is the condition of Christians in the continent of *Africk*: but the Inhabitants of the Isles along the West coast of *Africk*, as namely *Madera*, the *Canaries*, the Isles of *Cabo verde*, and of S. *Thomas*, and some other of less importance, are by the *Portugals* and *Castilians* instruction, become *Christian*: but on the East side of *Africk*, excepting only † *Zocotora*, there is no Christian Isle.

† Paul. Veret. l. 3. c. 38.

Even such is the state of Christians in the firm Land, and the adjacent Isles of *Africk*. And it is not much better in *Asia*, for excepting

excepting first the Empire of *Russia*, (and yet of it, a great part is idolatrous, namely the Region between the Rivers of *Pechora* and *Ob*, and some part of *Permia*) secondly, the regions of *Circassia*, and *Mengrelia*, lying along *Mœotis* and the *Euxine* Sea, from *Tanais* Eastward as far as the River *Phasis*, Thirdly, the Province of *Georgia*, and fourthly the Mountain *Libanus* in *Syria*, (and yet the last of these is of the *Turks* dominion) excepting these few I say, there is not any Region in all *Asia*, where Christians live several, without mixture, either of *Mahumetans*, or of Pagans, for although *Vitriacus*, a man well experienced in some parts of the orient, (as being Bishop of *Acon* and the Popes Legate in the East, at what time *Palestina* and *Syria* were in the hands of Christians) hath left registred, that the Christians of the Easterly parts of *Asia*, exceeded in multitude the Christians of the Greek and Latin Churches: yet in his time (for he writ almost 400 years ago) Christianity began to decline, and since his time, it hath proceeded infinitely to decay, in all those parts of *Asia*: first, by the inundation of the idolatrous *Tartars*, who subdued all those Regions, and after by the entertaining of *Mahumetanism* in many of them. The time was indeed, (and but about 400 years ago) when the King of *Tenduc*, whom the Histories of those times name *Presbyter Johannes*, a Christian, but

Jacob. à Vitriaco. Hist. Orient. c. 77.

but a *Nestorian* Prince, Ruled far and wide, in the Northest part of *Asia:* as having under his Dominion, beside *Tenduc* (which was his own native and peculiar Kingdom) all the neighbouring Provinces, which were at that time for a great part, Christian: but after that his Empire was brought to ruine, and he subdued by *Chingis*, a Rebel of his own dominion (and the first Founder of the *Tartarian* Empire, which happened about the year 1190.) the state of Christian Religion became in short time strangly altered in those parts, for I find in *Marcus Paulus*, who lived within 50 years after *Vitriacus*, and was a man of more experience in those parts than he, as having spent seventeen years together in *Tartary*, partly in the Emperours Court, and partly in Travailing over those Regions, about the Emperours Affairs, that except the Province of *Tenduc*, which as, I said, was the Kingdom of *Presbyter Johns* residence (for it was the Prince of that Kingdom, which is rightly and usually, by the ancienter Historians, named *Presbyter John*, howsoever the mistaking phantasies of many, have transported it

Paul. Venet. l. 1. cap. 8.

Scaliger. de Emendat. tempor. l. 7. Annot. in comput. Æthiop.

For Scaligers *imagination, that it was the King of the* Habassines, *that inlarged his Dominion so far in the North-east of* Asia, *till he was driven into* Africk *by the* Tartars, *hath neither*

neither any foundation at all in History, nor probability in reason. Namely, that a King in Africk *should subdue the most distant parts of all* Asia *from him, and there hold residence, all the regions betwixt belonging to other Princes. Moreover, it is certainly known of* Presbyter John *of* Asia, *that he was a* Nestorian, *whereas he of* Habassia *was, and still is, a* Jacobite. *Besides, it hath been recorded from time to time, of the Christians of* Habassia, *that they were Circumcised, which of those of the East, was never reported by any*, &c.

it out of *Asia* into *Africk*, and by errour bestowed it on the K. of *Habassia*) except that Province of *Tenduc*, I say, whereof † *Marcus Paulus* confesseth, the greater part, to have professed the Christian religion at his being in *Tartary*, the rest of the Inhabitans being partly Mahumetans, and partly Idolaters: in all the other Provinvinces of those parts beside, that, he observeth the Christians to be but few, as namely in the Kingdoms of † *Tanguth*, of †*Chinchintales*, of †*Succhuir*, of † *Caraiam*, of † *Cassar*, of † *Carcham*, of † *Ergimuli*, of *Cerguth*, of *Egrigaia*, and in the other Regions of *Tartary* mentioning no Christians at all. Two Cities onely I find in him excepted, the one was † *Cingiangisu* in *Mangi* (that is

† Paul. Venet. l. 1. c. 64.

† Utriae. hist. Orient. c. 78. Otho Phrisingens. l. 7. c. 33. & alii.
† L. 1. c. 45.
† L. 1. c. 47.
† L. 1. c. 48.
† L. 2. c. 39.
† L. 1. c. 38.
† L. 1. c. 40.
† L. 1. c. 62.
† L. 1. c. 63.
† L. 2. c. 61.

is *China*) where he noteth, that many
† L. 2. c. 64. Christians dwelt, and the other † *Quinsay*, in which later yet (although the greatest City in the world) he hath recorded to be found but one Church of Christians. But these places excepted before-mentioned; I can find no certain relation, neither in *Paul Venetus*, nor any other, of any Christians of the native Inhabitants, in all the East of *Asia*, but Idolatry keepeth still her old possession, and overspreadeth all.

But yet indeed, in the more Southerly parts of *Asia* (especially in those where Christianity was first planted, and had taken deepest root) as *Natolia*, *Syria*, *Palestine*, *Chaldæa*, *Assyria*, *Mesopotamia*, *Armenia*, *Media*, *Persia*, the North part of *Arabia*, and the South of *India*, Christians are not only to be found, but in certain of those Regions, as in *Natolia*, *Armenia*, *Syria*, *Mesopotamia*, somewhat thick mingled with *Mahumetans*: as they are also in the South of *India* not far from the Promontory of *Comorjin*, in some reasonable number, in the Kingdom of *Contan*, of *Cranganor*, and of *Choromandeb*, but mingled with Idolaters. But yet, is not this mixture of Christians with them of other Religions, in any part of *Asia*, after the proportion of their mixture in *Europe* (where I observed the Christians to make the prevailing number) but they

are

are far inferiour, to the multitude of the *Mahumetans*, and of the Idolaters, among whom they are mingled, and yet touching their number, decreaſe every day, in all the parts aforeſaid, *India* onely excepted. Where ſince the *Portugals* held *Goa* (which they have erected into an Archbiſhoprick) and intertained *Malabar*, and ſome other parts of *India*, what with Commerce, and what with Amity, the number of Chriſtians is greatly multiplied in ſundry places of that Region, but yet not ſo, as to compare in any ſort, with the *Mahumetans*, and much leſs with the Idolaters among whom they live.

Thus it is with Chriſtians in the firm Land of *Aſia:* but in the Iſlands about *Aſia*, Chriſtianity is as yet but a tender plant: for although it hath made ſome entrance into the Iſles called *Philippinas*, namely into 30 of them, for ſo many onely of 11000 termed by that name, are ſubject to the King of *Spain*: *Th. Jeſ. de Conv. gent. l.1.c.1.* by the induſtry of the *Caſtilians*, as alſo by the preaching of the *Portugals*, into *Ormuz* in the Bay of *Perſia*, and into *Ceilan* in the Sea of *India*, and ſome few other of the infinite multitude of Iſlands, diſperſed in that Eaſtern Sea, yet hath it hitherto found in all thoſe places, rather ſome fair beginning, than any great proceeding: Onely in

Japonia

Japonia Christianity hath obtained (notwithstanding many hindrances and oppositions) more prosperous success. Insomuch that many years since, there were recorded to have been by estimation, about * 20000 Christians in *Japonia*.

* Plat. de Bono Stat. Religiosi, l. 2. c. 30.

Lastly, In *America* there be four large Regions, and those of the most fruitful and populous part of it, possessed and governed by the *Spaniards*, that is, *Nucua Espana*, *Castilla del Oro* (otherwise termed *Nurbo Reino*) *Peru*, and part of *Brasile*, the first three by the *Castilians*, and the fourth by the *Portugales*, all which together, may by estimation, make a Region as large as Europe. In which, as also in the Islands, specially in the greater Islands of *Hispaniola*, *Cuba*, *Jamaica*, and *Puertorico*, the Christian Religion is so largely spread, that † one hath presumed, to equal in a manner, the Christians of *America*, to those of the Latin Church in Europe: And * another, hath left recorded, that within a few years after the enterance of the Gospel among them, there were no less then seven Millions, or as others reported fourteen Millions, that in the Sacrament of Baptisme had given their names to Christ. But especially in the Kingdom of *Mexico* (or *Nueva Espanna*) Christian Religion obtained that plentiful and prosperous success, that we find recorded of sundry of the Preachers, employed

* A mand. Ziric. in Chron. circ. An. 1519.
† Surius in Chron. ad An. Christ. 1568.

employed about the Conversion of that people, that they Baptized each of them, above 100000. and that in few years: Insomuch that (as is storied by *Surius*) it is to be found among the Records of *Charles* the Fifth, that some old Priest hath Baptized 700000. another 300000, and certain others very great multitudes. But yet, what manner of Christians many of those Proselytes were, I am loath to remember, or report (and it may be by this time, they are better affected and instructed than they were) for certainly *Oviedo*, and *Benzo*, men that had long lived, and were well experienced in those parts, have left recorded, the first of *Cuba*, that there was scarce any one, or but very few, that willingly became Christians, and both *Oviedo* of them, and *Benzo* of the Christians of *Nueva Espanna*, that they had nothing almost belonging to Christianity, but onely the bare name of Christians, being so utterly mindless, and careless of Christian Religion, that they remembred not any thing of the Covenant and Profession, they made in their Baptism: Onely, they kept in mind the Name they received then, which very name also they forgot soon after. But all the rest of *America*, except the Regions afore mentioned, which compared to the parts possessed by the *Castilians* and *Portugals* (to make estimation by the Mapps that

Vid. Epist. Petri Gaudens. in Comment. Sedulii ad vitam. S. Francisci. pag. 229. & Epist. Martin. à Valentia. Ibid. pag. 232. & Epist. Episcopi Mexicani. pag. 235.

* Ovied. Histor. Ind. Occidental. l. 17. c. 4. Benzo. histor. Nov. Orbis. l. 2. c. 19.

that we have of thoſe Regions, for the North and Weſt Coaſts of *America*, are not yet perfectly diſcovered) may be as ſix to one, is poſſeſſed by Idolaters.

CHAP. XI.

Of the parts of the World poſſeſſed by Mahumetans.

HAving declared the amplitude of Chriſtianity, I will proceed to ſhew the ſtate of other Religions in the world, and withal, what parts of it, the Profeſſors of thoſe Religions do ſeverally inhabite; and laſtly, what proportion they may have each to other, and all of them to Chriſtians. To indeavour therefore your ſatisfaction in this behalf: There are four ſorts or Sects of Religion, obſerved in the ſundry Regions of the World: Namely, *Idolatry*, *Mahumetaniſme*, *Judaiſme*, and *Chriſtianity*. Of Chriſtians I have already ſpoken: now therefore will I relate for your better contentment, of the other three; and firſt of *Mahumetans*.

Mahumetans

Mahumetans then poſſeſs in *Europe*, as I ſaid before (having in that part but ſmall mixture of Chriſtians) all the Region betwixt *Tanais* and *Boriſthenes* (*Don* and *Nieper* they are now called) being about a twentieth part of *Europe*: beſide * ſome Villages in *Lituania* about *Wilna*, where the uſe of their Religion is by the King of *Poland* permitted them, for in *Greece*, *Macedon*, *Thrace*, *Bulgaria*, *Raſcia*, *Servia*, *Boſina*, *Epirus*, the greateſt part of *Hungaria*, and ſome part of *Dalmatia* (which may be together about one fourteenth part of *Europe*) although the Government be wholly the *Turks*, yet *Mahumetans* ſcarcely paſs one third part of the Inhabitants.

* Mathia Michov. de Sarmat. l. 2. c. 3.

But in *Africk*, *Mahumetaniſme* is ſpread exceeding far, for, firſt to conſider the maritime Coaſt: It poſſeſſeth all the ſhoar of *Atlantick* Ocean, from *Cape Blanco* to the Strait of *Gibralter*, being about 1100 miles. Secondly, On the ſhoar of the Mediterrane, all from that Strait to *Ægypt*, about 2400 miles, excepting only on the one Coaſt, and on the other, ſome ſeven Towns, in the poſſeſſion of the *Spaniards*. Thirdly, On the Eaſt ſide of *Africk* all the Coaſt of the Bay of *Arabia*, even from *Suez* to *C. Gardafu*, about 1600 miles, excepting onely one Port (*Ercoco*) being of the Dominion of the King of *Habaſſia*.

And thence (doubling that Cape) Southward, all the shore of the *Æthiopick* Sea, as far as *Mozambick* (that is over against the midst of *Madagascar*) about 1800 miles. And in all the Coasts of *Africk* hitherto mentioned, being altogether about 7000 miles (that is, by some excess more then half the Circumference of *Africk*) the Professors of *Mahumeds* Religion, have both possession and dominion, together with the * Maritime parts of the great Isle of *Madagascar*, and many other Islands along the Coast of *Africk*. And yet, even beyond *Mozambick* also; as far as to the *Cape das Corrientes* (it is under the Circle of *Capricorn*) although they have there no rule, yet they are found mingled with Idolaters. But yet nevertheless, observed it is, that along the East shore of *Africk*, namely from *Suachem* to *Mozambick* (being towards 3000 miles of the mentioned Coast) *Mahumetans* possess only the margent of the Land, or the Sea shore, and have got but little footing in the Inland parts, except in the Kingdoms of *Dangali* and *Adel*, confining together, the first within, and the second without the Strait of *Babel Mandel*, which yet are but small Provinces. And this also (to extenuate their number) is also true, that from the Kingdom of *Adel*, and *Cape Guardafu*, to *Mozambick*, there is found among the *Mahumetans*, some

* Paul. Ven. l. 3. c. 39. Linschot. l. 1. c. 3.

some mixture of Idolaters, although the Dominion be onely in the *Mahumetans* hands.

But yet on the North and West parts of *Africk*, it is far otherwise, and far worse: *Mahumetanisme* having overspread all the main Land of *Africk*, between the *Mediterrane* Sea and the great River *Neger*: and along the course of *Nilus*, as far as the Isle of *Meroc*, which lyeth also about the same parallel with the River *Neger*, and is possessed by *Mahumetans*. And yet, † beyond *Niger* also, it hath invaded and obtained all the Kingdoms of the *Nigrites* that border on that River. So that all *Barbary* and *Biled-elgerid*, and *Libya deserta*, and the Region of *Negroes*, are become of that Religion. Excepting first some Maritime parts toward the *Atlantick* Sea, namely from *C. Blanco* Southward, which are inhabited by *Gentiles:* Secondly, The Kingdom of *Borno*, and some part of *Nubia:* And Thirdly, Certain scattered multitudes of the Old *African* progeny, that still retain their ancient *Gentilisme*, and are found in divers places here and there, in the Mountains and wilder parts of *Barbary*, of *Biled-elgerid*, and of *Libya*. These I say, being excepted, all *Africk* beside, from the Mediterrane Sea, somewhat more Southward than the River *Niger*, is overspread with the *Mahumetans:* which (adding

† Leo Afr. l. 1. cap. de Religion. Afror.

these before mentioned, along the East Coast of *Æthiopia*) may by estimation, take up four nine parts of *Africk*.

And yet in *Asia*, Mahumetanisme is farther spread, being imbraced and maintained chiefly by four mighty Nations, namely, the *Arabians*, *Persians*, *Turks*, and *Tartars*. *Arabia* was indeed the nest, that bred and fostered that unclean bird, and had it been the cage also, for ever to inclose it, it had been but too much space and liberty, for *Arabia* is in Circuit above 4000 miles, and except a small mixture of Christians in *Eltor*, a Port Town toward the inmost Angle of the Bay of *Arabia*, and *Petra* (*Krac* now it is called) a midland Town, and two Monasteries about the Hill of *Sinai*, all is possessed with *Mahumetans*. But from *Arabia* that poyson hath in such sort dispersed it self through the veins of *Asia*, that neer the one half is at this day corrupted by it. For although it hath not hitherto attained to the North Coast of *Asia*, which is partly inhabited by Christians, namely, from the River of *Dwyna* to *Pechora*, and partly by Idolaters from *Pechora* to the East Ocean: nor yet to the East Coast, which from the most Northerly part of *Tartary*, to the most Southerly part of *India* († except some few places in the Kingdom of *Siam*) Idolaters in like sort generally obtain: yet

† Boter. Rel. p. 3. l. 2. cap. de Mahometar.

yet nevertheleſs, it is, as I ſaid, namely, that a very great part of *Aſia*, is infected with that peſtilence. For firſt, All the Southerly Coaſt of *Aſia*, from the Bay of *Arabia*, to the River *Indus*, is poſſeſſed by Mahumetans: and if we proceed further along that ſhoar, even beyond the River of *Indus* alſo, the great Kingdoms of *Cambaia*, and *Bengala*, for a great part of them, and about one fourth part of the Inhabitants of *Malabar*, are obſerved to be Mahumetans. And Secondly, To conſider the Inland parts: all from the Weſterly bounds of *Aſia*, namely the River *Tanais*, with the Euxine, Ægean, and Mediterrane Seas, as far Eaſtward as the Mountain *Imaus* (which is more than half the length of *Aſia*) is poſſeſſed by them: Except, firſt the † *Kirgeſſi* neer *Imaus*, who are Idolaters: and ſecondly, the mixture of Chriſtians among them, who yet have very ſmall proportion (for their multitude) to *Mahumetans*, in any Province, of all the mentioned vaſt Circuit, for howſoever *Burchardus* about 320 years agoe, hath left recorded of thoſe parts of *Aſia*, that there were to be found in them 30 Chriſtians for 1 Mahumetan, *Deſcr. ter. ſanct. pag.* 2. *cap.* 2. *ſſ.* 9. yet certainly, that in theſe preſent times the exceſs of multitude is grown great on the Mahumetans ſide in reſpect of Chriſtians, the experience of many putteth

† Guagiun. deſcr. Tartar. in Kyrgeſtorum Horda.

out of queſtion. And, if we ſhall proceed yet farther Eaſtward, in the Inland parts of *Aſia*, and paſs in our ſpeculation, beyond the Mountain *Imaus*, even there alſo ſundry Provinces are obſerved, as † *Peim*, *Cotam*, *Lop*, where Mahumetans are the main and ſole Inhabitants, and many more, as * *Caſſar*, *Charcham*, *Chinchintilus*, *Tanguth*, *Ergimul*, *Cerguth*, *Tenduc*, &c. where they are mingled among Idolaters, which may for a great part countervail thoſe Regions of *Aſia*, which Chriſtians and Idolaters take up on this ſide that Mountain. So that, in my eſtimation, having about theſe points conferred Hiſtory with Geography in the moſt circumſpect and conſiderate manner that I was able, about nine parts of 20 of *Aſia*, are poſſeſſed by Mahumetans.

† Paul.Venet. l.1. c.41,42, 43.
* Id.l.1.c.38. 40.47 62,63, 64,&c.

Thus then is Mahumetaniſm ſpread over the one half almoſt of the firm land of *Aſia*. And yet moreover in the Iſlands alſo that are about *Aſia*, that Religion hath found large intertainment. For not onely a good part of the ſmall * Iſles of *Maldivia*, namely thoſe of them that are inhabited (for they are above 7000 in all, and moſt without habitation) are poſſeſſed with Mahumetans, but moreover, all the Ports of the Iſle of *Ceilan* (except *Colombo* which the Portugals have) the Sea Coaſts of *Sumatra*, the Ports of *Java*, with the Iſle of *Sunda*, the

* Nichol.de corci. Viag. nelle Indie. Barboſ. ap. Ramoſ. Vol.1. de Viaggi. p 313. 318, 319. Borer Relat. p 3. l.2. de Mahumetan.

the Ports of *Banda*, of *Borneo* and *Gilolo*, with some of the Islands *Malucos*, are in the hands of Mahumetans.

Of the great spreading and inlargment of which Religion, if the Causes were demanded of me, I should make answer, That beside the Justice of Almighty God, punishing by that violent and wicked Sect, the sins of Christians (for we see that by the Conquest of the *Arabians*, and *Turks*, it hath chiefly seized on those Regions, where Christianity in ancient time most flourished, both in *Africk* and *Asia*, and partly in *Europe*) one cause, I say, of the large spreading of their Religion, is the large spreading of their Victories. For it hath ever been the condition of the conquered, to follow for the most part the Religion of the Conquerors. A second, their peremptory restraint (even on the pain of death) of all Disputation touching their Religion, and calling any point of it into question. A Third, Their suppression of the study of Philosophy, by the light whereof, the grosness and vanity of many parts of their Religion might be discovered, which is inhibited to be taught in their Universities, and so hath been, about these 400 years, whereas till then, it greatly flourished among them, in *Cordova*, in *Fez*, in *Marocco*, in *Bagded*, and other Cities. And yet, as *Bellonius*

* Bellon. obſer. l. 3. c. 30. Georgenitz. l. 2. de Ritib. Turcar. cap. de Scholis.

and * others write, the *Turks* fall now again to thoſe ſtudies afreſh. A Fourth Cauſe may well be aſſigned, the ſenſual liberty allowed by it, namely, to have many Wives, and the like promiſe of ſenſual Pleaſures, to ſucceed after this life (to the Religious obſervers of it) in Paradiſe, wherewith men for the greateſt part, as being of things wherewith their Senſe is affected, and whereof they have had certain experience, are more allured and perſwaded, then with promiſes of Spiritual delights, preſented only to their hopes, and for which preſent and ſenſible pleaſures muſt in the mean time be forſaken.

CHAP.

CHAP. XII.

Of the ſundry Regions of the World inhabited by Idolaters.

NOW touching Idolaters, they poſſeſs in *Europe*, a Region as I before obſerved, about 900 miles in circuit, (although the ordinary Geographical Charts repreſent it, (but falſly) more then twice ſo large) containing *Lappia*, *Corelia*, *Biarmia*, *Scricfinia*, and the North part of *Fincmarch*. All which together, may by eſtimation make about one ſixtieth part of *Europe*, or a little more, more I mean in magnitude rather then in multitude, for it is indeed a little greater then ſo. Beſide which Provinces, there are alſo to be found in divers places of * *Lituania*, and *Samagotia*, ſome ſcattered remnants of Idolaters.

But in *Africk*, their multitude is very great, for from *C. Blanco* on the Coaſt of *Lybia*, the moſt Weſterly point of all *Africk* (being about the North latitude of twenty degrees) even all the Coaſt of

* Boem. de Morib. gent. l. 3. c. 7. Boter. Rel. p. 3. l. 1. c. Litun.

Africk

Africk Southward, to the Cape of *Buena Esperanza*: And thence turning by the back of *Africk* as far as the Cape of *Mozambick*, being (over against the midst of *Madagascar*) in the South latitude of fifteen degrees: all this Coast, I say, being not much less, then half the circumference of *Africk*, is inhabited by Idolaters. Only, on the East side, from *Mozambick* to *Cape de Corrientes* (which is the South latitude of 24 degrees) they are mingled with *Mahumetans*: And on the West side, in the Kingdom of *Congo*, and the North part of *Angola*, with Christians: But yet in both these places of their mixture, Idolaters are the greater multitude.

But now, if we consider the inland Region of *Africk*, all between the River *Nilus*, and the West Sea of *Æthiopia*, from about the North parallel of ten degrees, to the South parallel of six or seven degrees, but from that parallel of six or seven degrees, even all *Æthiopia* Southward, on both the sides of *Nilus*, from the East Sea of *Æthiopia*, to the West, even to the most Southerly point of all *Africk*, the Cape of *Buona Speranza*, is possessed by Idolaters: excepting only some part of *Congo* and *Angola* aforementioned, toward the West Sea, inhabited by Christians, and the utmost shore of the East Sea, from *Mozambick* Northward,

ward, which is replenished with *Mahumetans*: and yet, beside all the Regions before mentioned, even all the Kingdom of † *Borno*, and a great part * of *Nubia* is possessed by them; to speak nothing of the infinite multitudes of the † ancient *Africans*, dispersed in sundry Tracts of *Barbary*, of *Biled-elgerid*, and of *Lybia deserta*, which still continue in their ancient Paganism. So that (over and beside these last) very near about half *Africk*, is possessed by Idolaters.

† Leo Afric. l.7.ca.de Borno Regno.
* Alvarez. hist. Æthiop. c.30.
† Leo Afric. l.1.c.de vitiis Afror.

And yet in *Asia* Idolaters abound more then in *Africk*, even as *Asia* is larger then *Africk* for the continent, and for the people, better inhabited, for of *Asia* also, very near about the one half, or rather a little more, is possessed by Idolaters. For first if we consider the maritime parts, all from the River of *Pechora*, Eastward to the Ocean, and then turning downward, to the most Southerly point of *India*, (and of all *Asia*) the Cape of *Cincapura*, and from that point returning Westward, by the South Coast, to the outlets of the River *Indus*, all that maritime Tract, I say, is entirely possessed by Idolaters. Saving only, that in the nearer part of *India*, between *Indus* and *Ganges*, there is among them some mixture both of *Mahumetans* and Christians: and in the further part, the City and Territory of *Malacca*, is held by

by *Portugals*, and some part of the Sea-coast of the Kingdom of *Siam*, by *Mores*. So that by this account, a good deal more then half the circumference of *Asia*, is possessed by Idolaters. And, although in the Inland parts their proportion be somewhat less, then in the Maritime, yet if we consider well, the whole dimension of *Asia*, we shall find by good estimation, as before I said, that the one half, or rather a little more, is repleniſhed with Idolaters: for the better declaring of which point, you may understand, that as *Strabo* and *Ptolomy*, have observed, of the Mountain *Taurus*, that beginning in the West parts of *Asia* (in the confines of *Lycia* and *Pamphilia* over against the *Chelidonian* Isles) it runneth Eastward even to the Ocean, keeping between the parallels of 30 and 40 degrees, and so dividing the North part of *Asia* from the South: Even so must we observe of the Mountain † *Imaus*, that beginning on the shore of the North Ocean, it runneth along through the midst of *Asia* to the South, keeping still about the same meridian, namely about the longitude of 130 degrees, and crossing (at right angles in a manner) the Mountain *Taurus* divideth the East part of *Asia* from the West. *Imaus* therefore in this sort dividing *Asia* into two parts, not much unequal, divideth also in a manner between the Idolaters

Strab l. 2. Ptolom. in Tab. Orb. genera.

†Vid. Ptolom in Tab. orbis. Univ. & Merabor. in Tab. generali Asi.

laters and *Mahumetans* of *Asia*, for although the hither part of *Asia*, West of *Imaus*, and possessed of *Mahumetans*, take up more in the longitude of the earth, namely East and West: yet in the further part East of *Imaus*, spreadeth more in latitude, North and South, which may make some recompence toward that excess. But, if withal we subtract those parts of the hither *Asia*, that are covered with the *Persian*, and *Caspian* Seas, beside large parts of the *Euxine* and *Mediterrane*, the further *Asia* (I think) will fully equal it. Now, although many *Mahumetans* be also found on the other side of *Imaus* toward the Northeast of *Asia*, both several in sundry Provinces, and otherwise mingled with Idolaters or Christians, or with both, as before was partly observed: yet many more whole Regions of Idolaters (to countervail those *Mahumetans*) are found on this side *Imaus*, both, toward the South, in the Kingdoms of the nearer *India*, and toward the North, betwixt *Imaus* and the River *Pechora*, all which Coast of *Asia* is inhabited by Idolaters, and lastly, in the midst betwixt both, the *Kirgessi*, and some other of their neighbour Nations. And not only in the firm Land of *Asia*, is Idolatry thus spread: but in those many thousand Islands that lye dispersed in the vast Ocean,

Ocean, on the East and Southeast parts of *Asia*: * which over against *China*, are recorded upon the report of Mariners, long practised in those Seas, to be 7448, and about * *India*, to be 127000. And which might for their largeness, if they were all laid together, make a Continent as large as three or four parts of *Europe*. In those Islands, I say, Idolatry overspreadeth all, excepting only those few, which I before observed, to be possessed by the *Spaniards*, and by the *Arabians*.

* Paul. Ven. l. 3. c. 8.

* Id. l. 3. c. 42.

Finally, of all other parts of the Earth yet discovered, Idolatry spreadeth farthest in *America*, which being but little less, then the Eastern Continent, (that we term the old World) is at least six parts of seven, inhabited with heathenish and idolatrous people. For except the Regions above-mentioned, possessed namely by the *Portugals* and *Castilians*, (and yet the inner, and wilder Tracts even of those, remain still for a great part, in their ancient Paganism) and many notwithstanding their Baptism, withal worship Idols, together with some later Converts, made in the region about and above the Bay of *California*, of whom as yet, Histories make so little report, that of their number I can make no estimate: and lastly two or three Fortresses, held by the *Spaniards*, on the Coast of *Florida*, with the English Colonies in *Vir-*

Th. à Jes. de con. gent. l. 1. c. 1.

Virginia, and the *French* in *Canada*, these I say being excepted, all the rest of *America*, being as I said about six seventh parts, remaineth in their old Idolatry.

And thus have I declared the three principal Sects, as touching Religion, that are at this present found in the several parts of the World, with their particular Regions. But beside these observed, there are two or three irregular Nations, being for their Religion mingled as it were, of some of the former Sects: As first, in *Asia*, the *Cardi*, inhabiting in the mountainous Countrey above *Mozal*, between *Armenia*, and *Mesopotamia*: Secondly, the *Drusi*, dwelling in *Syria*, about the skirts of *Libanus*, the Religion of both which Nations, (such as it is) partaketh somewhat, both of *Mahumetanism* and Christianity: And thirdly, the *Mordvites* in *Europe*, possessing the middle Confines betwixt the *Precopite Tartars*, and the *Muscovites*, that are in a manner as touching their Religion, mingled of all three Sects: for they are both baptised like Christians, and circumcised like *Mahumetans*, and withal worship Idols.

CHAP.

CHAP. XIII.

Of the Jews, *diſperſed in ſeveral parts of the World.*

NOw, will I intreat a little, of the Profeſsors of the fourth ſort and Sect of Religion, that is found in the World, namely of *Judaiſm*, for, although the *Jews* have not for their Manſion, any peculiar Countrey, but are diſperſed abroad among forrain Nations, for their ancient Idolatries, and their latter unthankfulneſs, in rejecting their Saviour the Son of God: So that even in *Jeruſalem*, there be not to be found at this time, an hundred houſholds of *Jews*: (Only of all the Towns of *Paleſtina*, *Tiberias* (which *Amurath* the great *Turk* gave to *Alvarez Mendez* a *Jew*) and *Staffilletto*, are ſomewhat peopled with them.) Neither have they at this preſent, for any thing that is certainly known, any other Region in the World, ſeveral to themſelves: Yet, becauſe there be ſome Provinces, wherein they are obſerved

Boter. Relat. p.3. l.2. c. de Gindei.

ſerved ſpecially to abound, as others alſo, whence they are excluded and baniſhed, I will conſider a little of their preſ[illegible] condition.

The firſt Countrey of Chriſtendom, whence the *Jews* were expelled, without hope of return, was our Country of *England*, whence they were baniſhed, Anno 1290 by King *Edward* the firſt. Not long after they were likewiſe baniſhed *France* An. 1307 by *Philippus Pulcher*: Onely of all the Countries of *France*, in the juriſdiction of *Avignon* (the Popes ſtate) ſome are remaining. Out of *Spain*, An. 1492 by *Ferdinand*, and ſhortly after out of *Portugal*, An. 1497 by *Emanuel*. Out of the Kingdom of *Naples* and *Sicily*, Anno 1539 by *Charles* the Fifth. In other Regions of *Europe* they are found, and in ſome of them in great numbers, as in *Germany*, *Boheme*, *Polonia*, *Lituania*, *Ruſſia*, and part of *Italy*, ſpecially *Venice* and *Rome*. In *Greece* alſo a great multitude, wherein two Cities (beſide all them of other places) *Conſtantinople* and *Theſſalonica* are eſteemed to be about 160000 *Jews*. As alſo they are to be found by plentiful numbers, in many parts of the *Turks* Dominion, both in *Aſia*, and *Africk*. And for *Aſia*, ſpecially in *Aleppo*, in *Tripoli*, in *Damaſcus*, in *Rhodes*, and almoſt in every City of great Trade and Traffick in the *Turkiſh* Empire: as like-

wise in divers parts of the *Persian* Government, in *Arabia* also, and lastly in *India* (namely about *Cranganor*) and in some other more remote Regions. And, to come to *Africk*, they are not onely found in the Cities of *Alexandria*, and *Cair* in *Ægypt*, but, as in many other Regions and places of *Africk*, so principally, in the Cities of *Fess*, and *Tremisen*: and specially, in the Hills of *Sensava*, and *Demen* in the Kingdom of *Marocco*, many of which last, are by *Leo Africanus*, specially noted to be of that Sect, which the *Jews* name * *Karraim*, and by the other *Jews* of *Africk*, are reputed no better than Hereticks.

* Leo Afric. l.2.c.3.6,&c.

But yet, beside these, and such like dispersions of the *Jewish* Nation, that may be elsewhere in the World, there is a phantasie of many Learned men, not unworthy some diligent consideration, that the *Tartars* of *Scythia*, who about the year 12000, or a little before, became first known

*For of the Jews, as touching their Religion, there be in these times three Sects. The first, which is the greatest of them, is named רבנים who beside the Holy Scriptures, imbrace the Talmud also for Authentical, and for that cause, they are also termed תלמוריים. The second are called קראים which receive only the Scriptures. And the

the third בוחים *that is, the* Samaritans *(at this day but very few) which, of all the Holy Scriptures, admit only the* Pentateuch *or Books of* Moses.

known abroad in the world by that name, and hold at this day a great part of *Asia*, in subjection; That those *Tartars*, I say, are of the * *Israelites* progeny: Namely, of the Ten *Tribes*, which by *Salmanazar*, and some of his Predecessors, were carryed Captive into *Assyria*. Which although it be, as I said, no other than a vain and capricious phantasie, yet, hath it, not only found acceptance and entertainment, with sundry learned and understanding men: but reason and authority are produced, or pretend to establish it for a truth. For First, It is alleadged that the word *Tatari*, or *Totari* (for so indeed they are rightly called, as † Learned men observe, and not, *Tartari*) signifieth in the *Syriack* and *Hebrew* Tongues, a Residue or Remainder, such as these *Tartars* are supposed to be of the Ten Tribes. Secondly, because (as the Patrons of this phantasie say) they have alwaies embraced (the ancient Character of *Judaisme*) Circumcision. And Thirdly, The authority of supposed *Esdras* (the very spring, I take it, whence hath flowed this stream of opinion) is alleadged. Namely, that the Ten

* Postel. Descript. Syriæ. c. 1. Genebr. Chron. lib. 1. Boter. Relat. pag. 1. l. 2. c. ultima parte della Tartaria & p. 3. l. 2. c. de Gindei.

† Leunclav. in Pandect. Hist. Turcic.

תוחר Heb.
תאתר Syr.

2 Esdras 13. v. 41, 42, 43, 44, 45.

Tribes took this course to themselves, that they would leave the multitude of the Heathen, and go forth into a farther Country, where never Mankind dwelt. That they might there keep their Statutes, which they never kept in their own Land. And that they entred in at the narrow passages of the River Euphrates; *The most High shewing them Signes, and staying the Springs of the flood, till they were passed over. And, that their journey was great, even of a year and a half, and the Region is called* Arsareth.

But, to the first of these Arguments, I may answer, that the *Tartars* obtained that name, neither from *Hebrew* nor *Syriack* original, and appellation, but, from the River *Tartar*, saith *Leunclavius*, and † others. Or else from the Region, as saith *Haitho*, where the principal of them anciently dwelled. Secondly, that the name תוחר or תאחר in the *Hebrew*, or *Syriack* signification, importing a Residue or Remainder, can but full ill (as it seems) be applyed to the *Tartars* in relation of the *Israelites*, whom they exceedingly surpass in multitude, as overspreading half the vast continent of *Asia*, or thereabout. For all the Nations of *Asia*, from the great Rivers of *Wolgha* and *Oby*, Eastward, and from the *Caspian* Sea, the River *Oxus*, the Countries of *India* and *China*, Northward, are contained under the appellation of *Tartars*: and

† Leuncla. in Pand. histor. Turc. §. 3. * Boem. de morib. gent. l. 2. c. 10. Haiti l. de Tart. c. 16.

and yet without these bounds many *Tartars* there are, both toward the West, and South. And what if the innumerable people of so many Nations, as are known to inhabit and overspread the huge Continent of *America*, be also of the same off-spring? Certainly, if I be not greatly deceived, they are no other. For first, that their original must be derived from *Asia* is apparent, because (as he that readeth the Relations and Histories of those Countries of *America* may easily observe) they have no relish nor resemblance at all, of the Arts, or Learning, or Civility of *Europe:* And their colour testifieth, they are not of the *Africans* progeny (there being not found in all that large Continent, any Black men, except a few about the River of *S. Martha*, in a small Countrey called *Quarequa*, which by force and violence of some Tempest, are supposed to have been transported thither, from the parts of *Guiny*, or *Æthiopia.*) Therefore it seemeth, that they had their original from *Asia.* Which yet, will appear more credible, if it be observed, which by the *Spaniards* discoveries is well known to be true, namely, that the West side of *America* respecting *Asia*, is exceeding much better peopled, than the opposite or East side, that respecteth toward *Europe.* And, as for these reasons it is very likely, that

America received her first Inhabitants, from the East border of *Asia*: So is it altogether unlike, that it received them from any other part of all that Border, save from *Tartary*. Because, in *America* there is not to be discerned any token or indication at all, of the Arts or Industry of *China*, or *India*, or *Cataia*, or any other Civil Region, along all that border of *Asia*: But in their gross ignorance of Letters, and of Arts, in their Idolatry, and the specialties of it, in their Incivility, and many barbarous properties, they resemble the old and rude *Tartars*, above all the Nations of the Earth. Which opinion of mine, touching the *Americans* descending from the *Tartars*, rather than from any other Nation in that border of *Asia*, after the neer vicinity of *Asia* to *America*, this reason above all other, may best establish and perswade: because it is certain, that that Northeast part of *Asia* possessed by the *Tartars*, is, if not continent with the West side of *America*, which yet remaineth somewhat doubtful: yet certainly, and without all doubt, it is the least disjoyned by Sea, of all that Coast of *Asia*, for that those parts of *Asia* and *America*, are continent one with the other, or at most, dis-joyned but by some narrow Channel of the Ocean, the ravenous and harmful Beasts, wherewith *America* is stored,

ſtored, as Bears, Lions, Tigers, Wolves, Foxes, *&c.* (which men, as is likely, would never to their own harm tranſport out of the one Continent to the other) may import. For from *Noahs* Ark, which reſted after the Deluge, in *Aſia*, all thoſe Beaſts muſt of neceſſity fetch their beginning, ſeeing they could not proceed by the courſe of Nature, as the unperfect ſort of living Creatures do, of Putrefaction: or if they might have Putrefaction for their parentage, or receive their original (by any other new ſort of Generation) of the Earth without ſpecial procreation of their own kind, then I ſee no neceſſity, why they ſhould by Gods ſpecial appointment, be ſo carefully preſerved in *Noahs* Ark (as they were) in time of the Deluge. Wherefore, ſeeing it is certain, that thoſe ravenous Beaſts of *America*, are the progeny of thoſe of the ſame kind in *Aſia*, and that men, as is likely, conveyed them not (to their own prejudice) from the one Continent to the other, it carryeth a great likelyhood and appearance of truth, that if they joyn not together, yet are they neer neighbours, and but little disjoyned each from other, for even to this day, in the Iſles of *Cuba*, *Jamaica*, *Hiſpaniola*, *Burichena*, and all the reſt, which are ſo far removed from the firm land, that theſe Beaſts cannot ſwim from it to them, the *Spaniards*

Joſeph. Acoſt. de Matur. Nov. orb. l. 1. c. 2.

record, that none of theſe are found. Wherefore it ſeemeth (to digreſs no farther) that the Nation of the *Tartarians*, ſpreading ſo exceeding far, as it doth, cannot certainly be the poſterity of thoſe Captive *Iſraelites*.

Michov. de Sarmatia. l. 1. c. 5.

Neither (to anſwer the ſecond Objection) doth their Circumciſion in any ſort inforce it: for, neither was Circumciſion, among the *Tartars* ancienter than *Mahumetaniſm*, but was received among them together with it, as *Michovius* hath remembred, ſo that to this day, it is not entertained (for ought I can find in Hiſtory) among thoſe *Tartarians*, which have not received *Mahumetaniſm*, but remain in their ancient Idolatry, as for the moſt part, both the *Tartars* of *Cataia*, beyond the Mountain *Imaus* towards the Eaſt Ocean, and the *Tartars* of *Sarmatia*, towards the North, on both ſides the River of *Oby*, do. Neither if it ſhould be granted, that Circumciſion had been ancienter among them than *Mahumetaniſm*, were that an Argument of any importance, to prove them to be of the *Iſraelites* progeny. Becauſe it is certainly known, that the Ceremony and cuſtome of Circumciſion hath been, and ſtill is, uſual among many Nations, of whom there was never any ſuſpition, that they deſcended from the *Iſraelites*, for

for *Diodorus* hath recorded of the *Colchians*, *Philo Judæus*, and *Strabo*, of the *Ægyptians*, *Herodotus* of both those Nations, and of the *Æthiopians* besides, that they used Circumcision, and that that custom among the *Ægyptians* and *Æthiopians*, did seem very ancient, even as it is also by both those Nations retained till this day. And yet, beside these Countreys already mentioned, the like is also recorded of the *Troglodites* by *Strabo*, and by * others: Of the *Phœnicians*, and *Arabians*, by *Cyprian* and *Nicephorus*. And (to leave this accumulating of humane testimonies) it is not obscurely acknowledged by the Prophet *Jeremy*, to have been usual (beside the *Israelites*) with the *Ægyptians*, *Edomites*, *Ammonites*, *Moabites*, and the inhabitants of the desart, that is the * *Ismaelites*, or *Saracens* of *Arabia*: Of which Nations, *Hierom* also (to whom those Regions were well known, (as *Epiphanius* also of the most of them) hath left testified, that they retained Circumcision, even in his time. Touching some

Diodor. Sic. l. 1. part. 2. c. 1
Philo. Judæ. l. de Circumcisione.
Strab. l. 16.
Herodot. l. 2. parum à Med.
Strab. l. 16. long. post me.
*Diodor. Sic. l. 3. c. 3.
Agatharchid. l. de Mar. Rub. c. 94. ap. Phot. in Bibliotheca Cyprian. l. de Circumcision. in principio.
Niceph. Callist. l. 8. ca. 35.
Jer. 9. 26.
Hieron. in Comment. loci jam citati.
Epiphan. Panar. l. 1. hær. 30.
Hieron. comment. in Isai. ca. 21.
Sozom. hist. l. 6. c. 38.
Ammian. l. 22. post med.

* *For, that the* Ismaelites *and* Saracens *are the same Nation, is manifest by* Hierom, *and* Sozomen, *and others, which being anciently termed* Scenitæ (*as* Ammianus *hath observed*) *namely of the* Græcians, ὑπὸ τῶν σκηνῶν, *because they dwelled in tents*

some of which, although it may be probably conjectured, that they received it (in some sort) from the *Israelites*: if not as their progeny (which yet in some sense may be said of the inhabitants of the desert, being the posterity of *Ismael* the son of *Abraham*: and likewise of the *Edomites*, being the seed of *Esau* the son of *Isaac*) yet at least, by imitation of *Abrahams* family, to whom also in bloud they were allied, as the *Ammonites* and *Moabites* the posterity of *Lot*, *Abrahams* brothers son, and who had lived long in his familiarity and family. Although I say of these Nations it may be conjectured, that their Ceremony of Circumcision was taken up, by imitation of the *Israelites*: yet that

* Loco jam citato.

* Psal. 120. 5. vid. etiam Jer. 49.28,29.

* Scaliger in animad. Euf. p. 17. Ann. 88. Full. Miscel. theo. l 2. c. 12.

(for such to be the manner of their habitation, is not only affirmed by * Hierom, *but signified (and not obscurely) by* * David *lamenting his dwelling in the tents of* קדר *by which name* Arabia deserta *is termed in the* Hebrew) *were of their dwelling in the desert, by the* Arabians *themselves named* Sarracens (*for* Sarra *signifieth, a desert, and* Sakan *to inhabit, in the* Arabick *tongue*) *or else, if not of their place, yet at least (as* * *learned men certainly think) of their property, they might obtain that name of* Sarracens, *namely, because they lived much by rapine (for that the word* Sarack *in* Arabick

Arabick *doth import*) *to which above all Nations they ever were, and still are addicted. For the deduction of the name* Sarracens, *from* * Sara, *as if they claimed descent from her, being indeed* Hagarens, (*the progeny of* Hagar) *is a meer fancy and fable. They claim it not.*

that the same rite, or custom was also derived originally, from them to the whole Nation of the *Arabians* (which was exceeding great) or to the *Ægyptians*, or other neighbouring Provinces, I know not why any should conceive, or if they do, yet appeareth it to be otherwise, because they circumcised not in the eight day, which is the inviolable custom of the *Israelites*: but the *Ægyptians* in the fourteenth year, as is recorded by *Ambrose*, and the *Arabians* in the thirteenth (and some of them both sexes) as * learned men have recorded. Even as the * *Turks* also at this day, who received the rite of Circumcision from the *Arabians*, are known to circumcise in the eight or twelfth, or fifteenth year, or sooner, or latter, as opportunity may serve. Of these Nations I say, how Circumcision should proceed from the *Israelites* to them, I cannot conceive: no more then I can of the great Nation of the * *Auzichi*, on the West side of *Nilus* beyond *Nubia*, or of the inhabitants of * *Jucatana* in *America*,

* By Sozom. l.6.c.38.

Ambr.l.2. de Abraham. patriarch. c.12.
* Sard.de rit. gent.l.1.c.10.
* Bellon.obser.l.3.c.28. Georgevitr.l. 2. de tir.Turcar c. de Circumcis.
* Pigafet.de reg.Cong.l.1. c.5. Boter. Rebat. p.l.1.c.Loange.
* Many. Ocean. decad.4. c.1.

America, whereof the first yet are, and the second (till they came under the Government of the *Spaniards*) were meer Idolaters, for of these also, the second had, and the first still have Circumcision in use.

And although these instances, utterly dissolve the force of this reason, touching the *Tartarians* Circumcision (though it were admitted to have been anciently in use among them, as being usual with many other Nations, of whom no suspition at all can be conceived, to be of the *Israelites* progeny) yet this may furthermore declare them, not to be of that race, because namely, nothing else was to be found among them, that might savour of *Israel*. For first, they were meer Idolaters, and without knowledge of the true God, as is recorded by *Marcus Paulus*, by *Haitho*, and others. Secondly, they had no remembrance of the Law at all. Thirdly, they neither observed the Sabbath, nor other rites and ceremonies of the *Israelites*, but touching their Matrimonies, married without impeachment the very * wives, and sisters of their fathers: and touching their feeding, abstained not at all, from unclean beasts, but fed on the flesh of * horses, dogs, cats, and dead carrion, and drank their bloud, all utterly forborn and forbidden among the *Israelites*.

Paul. Venet. l.3.c.47. Haith. l.de Tartar.c.1.

* Vicent. Spe. Hist.l.32.c.6. Paul. Ven. l.1. c.55. Guil. de Rubric. itin. Tartar.c.9.

* Sigis. com. Rer. Moscov. Guil. de Rub. itin. Tartar. l.5. Boem. de morib. gentium. l.2.c.10.

Fourthly,

Fourthly, they have no records, nor regard of their ancestors and linage, from whom, or by whom, they are descended, whereof *Israelites*, were ever curious. Fifthly, they have no affinity of language at all, with either the *Hebrew* or *Chaldee* tongues, neither had any use of those letters, nor of any other, till together with the *Mahumetan* Religion, the *Arabick* characters came in use among some of them. Neither (in a word) do I find any thing at all, wherein the *Tartarians* savoured of *Israelites*, for touching their abstinence from swines flesh, which we find recorded of them, neither is it general among them, but peculiar to those that are *Mahumetans*: nor if it were so, were that any good Argument, because we know that the ancient * *Scythians*, and † *Ægyptians*, and *Arabians* did, and almost all *Mahumetans* at this day do the same, which yet are well known to be in no sort descended of the *Israelites*.

* Herod. l. 4.
† Ælian. de animal. l. 10. c. 17.

Now touching the authority of forged * *Esdras*, which hath stirred up as it seemeth this vaporous phantasie, in the brains of new fangled Antiquaries: neither doth that which he writeth of the Ten Tribes, agree at all with the *Tartars*: nor, if it did, could yet the Circumstances of that History agree with the truth. It agreeth not with the *Tartars*

* Esd. 2. 13.

say, for whereas they are noted in that revelation, to be * a *peacable people*, *and that they* † *left the multitude of the Heathen, that they might keep their Statutes, which they never kept in their own Land:* neither of both those properties, hath any convenience or agreement at all with the *Tartarians*. For how are they a peacable people, that with their Wars have troubled and overturned almost all *Asia*, and sundry Countries of Europe, and hold a great part of the former in subjection to this day? Or, how kept they the Statutes of the *Israelites*, that were meer Idolaters, and utterly ignorant of all *Jewish* Laws and Ceremonies? and touching the History it self of the *Israelites* departure out of *Assyria*, as it is set down in that Apocryphal *Esdras* (howsoever it might otherwise agree with the *Tartars*) there is no wise or considerate man, I think, that can bring his understanding to give credit to it. For first it contradicteth the undoubted Canonical Histories of the Chronicles, and of the Kings, in both which it is recorded of them, that they were carried away into *Ashur*, and disposed in several parts of the Empire, namely * *Calach*, and *Chabor*, and *Hara*, and *Gozan*, unto this day, which limitation

* Verse 39.
† Verse 41.
1 Chro. 5.26.
2 Kin. 17.23.

* *If* חלח *be* Colchi, *and* חבור Iberia, *and* הרא Armenia, *so called for the Mountainousness*

nousness of it, and מן Gauzania *in* Media, *then all confined together, and bounded the North side of the* Assyrian *Empire, which stretched Northward, but to that Isthme between the* Euxine *and the* Caspian *Seas: So that, the* Israelites *were by that means seated farthest off from their own Country, and placed in the parts of the Empire most waste and desolate of Inhabitants, as the Confines of Warring Nations usually are. But if* Calach *be* Calacine, *and* Chabor *the Hill* Chaboras *(being part of* Taurus, *and severing* Assyria *from* Armenia, *and* Media) *and* Hara *the other Hilly parts in*

tation of time (unto this day) must at least of necessity import, the time wherein that History (of their remayning in *Ashur*) recorded in the books of the Kings, and of the Chronicles was written. Of which later, either *Esdras* himself was the Author, as in the judgment † of Learned men he is reputed, and therefore could not (as it seemeth) be the Author of that Apocryphal history: or at least, if *Esdras* were not the Author, yet, that the Author (whosoever he was) lived and writ that History of the Chronicles, after the return of the *Jews* from the Captivity, or in the end of it (that is in *Esdras* time) is evident by the end of the book: where *Cyrus* his benignity, for restoring of

† R. Dav. Kimchi & R. Shelomo ex sententia seniorum apud Sixt. Senens. Bib. Sanct. l. 1.

Abulens. in præf. Paralip. in Quæst. 5.

of the *Jews*, and his Proclamation for their return to *Jerusalem* is recorded, and that in the very same words, wherein *Esdras* in the beginning of his own book hath registred them. At that time therefore, it is evident, that the *Israelites* were not departed out of the Dominions of *Ashur*. No, nor long after that in *Josephus* his time: who hath recorded that even then the Ten Tribes remained beyond *Euphrates*, and were there grown into innumerable multitudes: neither yet many hundred years after *Josephus* was dead: for R. *Benjamin* a Jew, that lived but about 440 years agoe, and Travailed diligently those parts of the world, and many other to visit his dispersed Countrymen, hath in his *Itinerary* left observed, not only, that he found exceeding far greater multitudes of the *Israelites*, to be then remaining in those Provinces of the ancient Dominion of *Ashur*, then he found in other places, possessing † large Regions, and

in the North-side of Assyria, *as seemeth more agreeable to the observations of* Benjamin Tudelensis, *for about those parts, he found in his Travail, the greatest multitudes of the* Israelites, *then in the places alleadged, I would understand by* Ashur, *not the Empire or Dominion, but the peculiar Kingdom of* Assyria.

Joseph. Antiq. l. 11. c.

†Benjamin in Itiner. p. 57, 58, 59. 70, 71. 74, 75, 76, 77, 78. 80, 81. 86, 87. † Pag. 75. &

and † many Cities, so that in the Cities of some one Region * 300000 *Jews* were by him numbred, observing specially, that in the parts of *Media*, many thousand *Israelites* of the progeny of them that *Salmanasser* led into Captivity, were then remaining, but withal, he setteth down particularly and precisely, the very places of those Regions; where certain of the Tribes were seated, and there grown into great multitudes: As namely, in † one place, the Tribes of *Reuben*, *Gad*, and *Manasse*: And in * another, the four Tribes of *Dan*, *Asher*, *Zebulun*, and *Naphtali*.

† Pag. 67, &c.
* Pag. ead.
† Pag. 77.
* Pag. 87.

But yet, if there were neither authority of holy Scripture, nor experience to refell this Fable, and the fancies that have sprung of it: yet ordinary reason, at least of men that are not ignorant of Geography, and are meanly skilled in the affairs of the world, may easily discern the futility of it. For first, what need was there of such a miracle, as to † stay the Course of *Euphrates*, for the *Israelites* passage from *Assyria*, or *Media*, toward *Tartary*, the River lying far to the West, both of the one Region and of the other, and no way crossing or impeaching their Journey, which lay Northward between that River and the *Caspian* Sea? Or, how might those poor Captive *Israelites*, disarmed as they were, and dispersed in

2 Esdr. 13.
† And the most High then shewed them signs, and stayed the springs of the flood (*Euphrates*) till they were passed over. v. 41.

sundry Provinces of the *Assyrian* Empire, and being under the oversight and government of *Assyrian* Presidents, be able to leave the places, where by the Kings Commandement they were to inhabit? Or, if the *Israelites* were able by force to depart, and free themselves from the Dominion of the King of *Ashur*, yet were they so wise also, as to forsake the places where they were peaceably setled, and venture their small remainders upon perils and uncertainties, namely, to find out a place where never mankind dwelt? Or, if their stomack served them so well, and their wit so ill, as in such manner to forsake *Assyria*, yet were they also able to make themselves a way (even a way as he saith, of 18 Months passage) through the fierce and mighty Nations of *Scythia*, whom neither the Conquerours of the *Israelites*, the *Assyrians* I mean, nor the *Persians* (and I might add also the *Grecians* and the *Romans*) were never able to subdue, but were in the after times subdued by them? for that the parts of *Scythia* should be without Inhabitants (and in *Scythia* it must be where they would find that Country where never mankind dwelt, or else it is not in *Tartary*) is scarce credible, as whereof we read in Histories, to have contended with *Ægypt* for Antiquity of Habitation, and to have prevailed, and for the abundance of people,

They took this counsel to themselves that they would leave the multitude of the Heathen. v.41.

And go forth into a Country where never mankind dwelt. v.41.

Justin. hist. l.2. in princip.

to

to be termed *Hominum Officina.* Insomuch that the greatest occasion of swarming abroad of those Nations of *Scythia*, and of their overwhelming of *Asia* and *Europe*, with their infinite multitudes and Colonies, is in Histories recorded, to be lack of room for habitation in their own Countries.

And lastly, to make an end of this tedious discourse, with the end of their imagined tedious Journey: what ancient Geographer or Historian is there (set our *Esdras* aside) that ever remembred of such a Region as *Arsareth*, where they are said to have seated themselves. True it is indeed that I find the City of *Arsaratha*, mentioned both in *Berosus* fragments, and in *Ptolomy*, placed near the issue of the River *Araxes* into the *Caspian* Sea: and, it was perhaps one of the *Israelitish* Colonies, planted in the Confines of the Empire of *Assyria:* for it may well be that *Arsaratha*, is but יער שאריה, or הר שאריה, that is, the City, or the Hill of the remainder: or perhaps ארץ שאריה (the last letter of the first word cut off in the Greek pronunciation for sounds sake) the Land of the remainder: but the tale of eighteen months Journey, will no more agree with this City, than the Region of *Arsareth* doth, with Geography or History.

Berof. lib. 3. Ptolom. Geog. l. 5. c. 13. Tab. 3. Asiæ.

So that methinks this forged story of the *Israelites* voyage and habitation, in such remote Regions where never Mankind dwelt, savoureth of the same phantastical and Talmudical spirit, that † another tale of the same Author doth, touching the collection of all the Waters, into a seventh part of the Earth, the other six being left uncovered: or * a third, of (the Elephant and Whale) *Behemoth* and *Leviathan*: namely, that God appointed the Sea to one of them, and the Land to the other, because they were so great that the Sea could not hold them both: for else belike, if the Sea had been large enough, we might have gone a fishing for Elephants. For how is the Sea gathered into a seventh part of the Earth, whose expansion is not only by the most skilful Philosophers esteemed, but found by experience of Navigations hitherto made, to overspread as nearly as may be discerned, about half the compass of the Earth? Or, being of that breadth and withal of the depth, that it is known to be, how should it not be spatious enough, to receive Elephants and Whales together? The dimensions of the Elephant, even of the greatest sort of *Indian* Elephants (and the Earth breedeth none so large as those of *India*) are, saith *Ælianus*, 9 Cubits of height (the length in that Beast is equal to the

† Esd. 6. 42.

* Cap. eod. verse 50.

Ælian. de Animalib. l. 12. c. 8.

the height) and five of breadth, the greatest that have been seen in *Europe*, being + observed to be far less. The dimension of the Whale indeed is far greater (five times saith * *Ælianus* then the largest sort of Elephants:) But yet his ordinary dimension is, but 36 cubits long, and 8 cubits high, as *Rondeletius* hath observed. But admit notwithstanding some of them be 50 cubits, of which length, *Nearchus* in *Arrianus* is said to have measured one in the East Ocean: nay, to be 600 foot long, and 360 foot thick, as * *Juba* in *Pliny* related to be found in the Bay of *Arabia*, (where yet, as it is well known by the soundings of Navigators, that Sea is not by a good deal 360 foot deep.) Or, let them be more yet, even four acres long, that is 960 foot). as *Pliny* hath related of some in the Sea of *India* For, although the two last reports be in truth no better then fancies and fables, which the impudence of some, hath made the ignorance of others, to believe. yet I will exclude none, but only *Basil*, as intolerably hyperbolical, affirming namely that Whales are equal to the greatest Mountains, and their backs when they shew above the water, like to Islands. But admitting all the rest I say, what proportion have those dimensions of the Whale and the Elephant, to the huge breadth and depth of the Ocean?

* Vid. Gellium in Descriptiō. Elephant. c. 6. & Goreb. l. 2. Oringin. Antuerpian.
* Æ lian. l. 16. ca. 12.
Rondelet. de Piscib. l. 16. c. 11.
Arria. de Rel. Indicis longe ante finem.
* Ap. Plin. l. 32. c. 1.
Plin.
Basil. in Hexaemer. Hom. 7.

For if I may without offence interſert a ſhort Philoſophical ſpeculation: the depth of the Sea (to ſpeak nothing of the breadth, which every common Map doth repreſent) is determined by *Fabianus* in *Pliny*, and by *Cleomedes*, to be 15 furlongs, that is, one mile, and ſeven eight parts: Or elſe, equal to the height of the greateſt mountains, to whoſe height, and the deepneſs of the Sea, the Geometricians (as *Plutarch* hath recorded) anciently aſſigned equal dimenſions. Or yet rather (if you will any thing reſpect my opinion) it is a great deal more. For, as for the ſhallow ſpeculation of *Scaliger*, and * others, of the ſhallowneſs of the Sea, determining the height of hils, far to ſurpaſs the deepneſs of the Sea: And that in very few places, it attaineth 100 paces of depth, is indeed true in the narrow Channels and Straits of the Sea: But in the free and large Ocean, it is by the experience of Navigators known to be as falſe as the Goſpel is true. Indeed touching the height of Mountains, I find it pronounced by the great Mathematician *Eratoſthenes* in *Theon*, that the higheſt ſort of them, paſs not in perpendicular erectneſs 10 furlongs (that is one mile and one fourth part) of which height alſo, it is obſerved in *Pliny*, that *Dicæarchus* by Dioptrical Inſtruments, found the Hill *Pelius* in *Theſſaly* to be, and in

Fabian. apud. Plin. l. 2. c. 102 Cleomed. Meteor. l. 1. c. 10.

Plutarch. in Vita Æmilii Pauli.

Scalig. de Subtilitate. Exercit. 38. * And. Bacc. de Thermis. l. 1. c. 4. & alii.

Theon. in Comment. Magnæ Conſtruction. Ptolom. l. 1.

Plin. l. 2. c. 63.

in *Plutarch*, that *Xenagoras* (another Mathematician) observed the height of *Olympus*, in the same Region, saving, that in this latter, there is an addition of 20 paces, for the whole number of paces, is 1270, neither do I find any greater perpendicular height attributed to Mountains, by any ancient Writer, *Cleomedes* excepted: who assigneth to the height of Hils, as he doth also to the depth of the Sea, 15 furlongs, (for *Alhazen* I omit, because he only restraineth the height of Hils, as namely, not to exceed 8 miles, without determining what their height should be.) But yet, all these, are to be understood, I take it, with relation to the Mountains in and about *Greece*, with which themselves were acquainted, which may in no sort compare with the huge Mountains of vast Continents, such as are the *Alpes* in *Europe*, *Atlas* in *Africk*, *Caucasus* in *India*, the *Andes* in *Peru*, and such other.

Plutarch. loc. supra citato.

Cleomed. l. 1. Meteor. c. 10.

Alhazen. de Crepuscul. propos. 1.

But, whatsoever the height of Hils may be above the common *superficies* of the Earth, it seemeth to me after good consideration, that the depth of the Sea, is a great deal more. For declaration of which point, I require to be supposed, first, that the Earth at the first forming of it, was in the superficies, regular, and spherical: which the Holy Scripture directs us to believe, because the waters

covered and compaſſed all the face of the Earth: And ſecondly, that the face of the Land is in largeneſs and expanſion, at leaſt equal to that of the Sea: And thirdly, that the unevenneſs and irregularity, which is now ſeen in the *ſuperficies* of the Earth, was cauſed (as is noted in *Damaſcen*) either, by taking of ſome parts out of the upper face of the Earth in ſundry places, to make it more hollow, and laying them in other places, to make it more convex: Or elſe (which in effect is equivalent to that) by raiſing up ſome, and depreſſing others, to make room and recite for the Sea: that mutation being wrought by the power of that Word, *Let the waters be gathered into one place, that the dry land may appear.* For, as for the fancy of *Aquinas*, *Dionyſius*, *Catharinus*, and ſome other Divines, namely, that that gathering of waters and diſcovery of the Earth, was made, not by any mutation in the Earth, but by a violent accumulation of the waters, or heaping them up on high, it is too unreaſonable. Becauſe it is utterly againſt the nature of water, being a flexible and ponderous body, ſo to conſiſt, and ſtay it ſelf, and not fall to the lower parts about it, where in nature there is nothing at all to hinder it. Or, if it be hindered and reſtrained ſupernaturally, by the hand and bridle of the Almighty, leſt it ſhould overwhelm and

Damaſc. l. 2. de fide Orthodoxa. c. 10.

Gen. 1. 9.

Aquin in Sum. pa. 1. q. 69. a. 1. Dion. Carth. Cartharin. & alii in Comment. cap. 1. Gen.

and drown the Land, it must follow thereof, that God in the very institution of nature, imposed a perpetual violence upon nature: And this withal, that at the Deluge, there had been no necessity at all, to break up the springs of the deep, and to open the *Cataracts* of Heaven, and pour down water continually, so many dayes and nights together upon the Earth, seeing, the only withdrawing of that hand, or letting go of that bridle, which restrained the water, would presently have overwhelmed all.

But, to come to the point. It seemeth upon the former suppositions (of which, the holy Scripture established the first, Experience of Travellers, and Navigators the second, and Reason the third) that in making estimation of the depth of the Sea, we are not to reckon and consider only, the height of the Hils, above the common *superficies* of the Earth, unto which the extraordinary depths or whirlpools, that are found in the Sea, do properly answer (descending beneath the ordinary bottom of the Sea, as the Hils ascend above the ordinary face of the Land) but, the advantage or height of all the dry Land above the *superficies* of the Sea. Because the whole Mass of the Earth, that now appeareth above the waters, being taken as it were out of the place, which the waters now possess, must

must be equal to the place out of which it was taken, and consequently it seemeth, that the height or elevation of the one, should answer the depth or descending of the other. And therefore as I said, in estimating the deepness of the Sea, we are not to consider only the erection of the Hils, above the ordinary Land, but the advantage of all the dry Land above the Sea. Which latter, I mean the height of the ordinary main Land, (even excluding the Hils) is in my opinion more in large Continents above the Sea, then that of the Hils, is above the Land. For first, that the plain and common face of the dry Land, is not level, or equally distant from the Center, but hath great declivity and descent toward the Sea, and acclivity or rising toward the Midland parts, although it appear not so to the common view of the eye, is to reason notwithstanding manifest. Because as it is found in that part of the Earth, which the Sea covereth, that it descendeth lower, and lower toward the midst of the Sea, (for the Sea which touching the upper face of it, is known to be level by nature, and evenly distant from the Center, is withal observed to wax deeper and deeper, the farther one sayleth from the shore toward the Main) Even so, in that part which is uncovered, the coursings and streamings of Rivers on all sides, from the Midland parts

* *By which Rule of the proceeding of Rivers by the declivity of the Earth, and ever sliding from the higher ground to the lower, till they come to the Sea, is evident to be discerned, that in Continents, those Regions are the higher Land from which Rivers stream, and those the lower ground, to which they proceed, and consequently, that of all, those are the highest which receiving no forrain Rivers, to which they give passage through them, do send forth the longest Rivers on all sides, to the regions round about them. By which observation is to be discerned, that* Helvetia *and* Rhetia, *sending forth* parts toward the Sea, * whose property we know is to slide from the higher to the lower, evidently declare so much.

And although I am not able precisely to determine, what the ordinary declivity of the earth may be, yet, if that be convenient in the works of Nature, which is required in the works of Art, that imitateth Nature, it will be found true that before I said: Namely, that in great Continents, through which Rivers have long Courses, some of 1000, or 2000 miles, the height of the ordinary Midland, above the face of the Sea, is more, then of the Hils, above the common face of the Earth, for *Pliny* in the derivation of water, requireth one cubit of declining, in 240 foot Plin. l. 3. c. 6.

foot of proceeding, (for he saith *unum cubitum in binos Actus*, and *Actus* as may be observed in *Columella* and others, is a dimension of 120 foot long) *Vitruvius* and *Palladius* in their conduction of waters, require indeed somewhat less, namely, that in proceeding of 200 foot forward, there should be allowed one foot of descending downward, which yet in the course of 1000 miles (as *Danubius* or *Wolgha*, or *Indus*, &c. have so much or more) will make five miles of descent in perpendicular account: And in the course of 2000, or more, (as *Nilus*, and *Niger*, and the River of *Amazons* have) 10 miles, or more of like descent.

Columell. de Re Rustica. l.5.c.1.

Vitru.Architect. l.8.c.7. Pallad. de Re Rustica.l.9. Tit.11.

And, although I know well enough, that

forth the longest Rivers of Europe, *which on all sides descend from them and their confines*, Danubius *toward the East*, Rhene *North*, Rhodanus *West*, *beside* Ticinus, Addua, *and others that fall into* Padus *South*, *are the highest Land of* Europe: *As the Region of* Pamer, *and* Kirgessi, *with some other near the crossing of the great Mountains* Taurus *and* Imaus *above* India, *whence are directed, the greatest and longest Rivers of* Asia, Indus *and* Ganges *toward the South*, Oxus *and* Iaxartus *toward the West*, Oechardes *North*, Cantan *East*, *is proved by the same reason, to be the highest part of*

of Africk *and* Asia, *and in my opinion, of all the Earth. And as the Region also about the springs of* Nilus, *from which beside* Nilus, *that runneth towards the North, are sent forth, the River of* Magnice, *towards the South, of* Zaire *West, of* Coavo *and* Zuama *East, being* (Neger *excepted*) *the greatest Rivers of* Africk, *is by the same reason, proved to be, the highest part of that Continent.*

that water being (as it is) heavy and flexible, will slide away at any inequality, and therefore am altogether perswaded, that this Rule of *Vitruvius* touching conveyance of waters, is not to be taken as a Rule of necessity, to be observed in the deriving of them, as if water could not run without that advantage, (for in that respect the Conveyers of waters of these times, content themselves even with one inch in 6co foot, (as *Philander* also on *Vitruvius*, hath observed) but is rather to be understood as a Rule of commodity, namely with relation to the expedition and wholesomness of the water so conveyed, lest reisting too long in the pipes, it should contract from them some wholesom quality, or else through the slackness of motion, or long closeness, or banishment from the air, it might gather some aptness and disposition to putrifie. Although I say, such excess of advan-

Philand. in Vitruv. l. 8. c. 7.

advantage is in the artificial conveyance of waters, the forenamed Authors require, be not of neceſſity exacted, in the natural derivation of them: yet nevertheleſs certain it is, that the deſcent of Rivers, being as it is continual, and the courſe of ſome of them very long, and in many places ſwift, and here, and there headlong and furious, the difference of height or advantage, cannot but be great, betwixt the ſprings of Rivers and their outlets, betwixt their firſt riſing out of the Earth, and their falling into the Sea.

Unto which declivity of the Land, ſeeing the deepneſs of the Sea doth in proportion anſwer (as I before declared) and not only to the height of Hils: It remaineth that we eſteem and determine that deepneſs to be a great deal more, then it hath been hitherto by Philoſophers commonly reputed. And although the deepneſs of the *Sardinian* Sea (which indeed *Ariſtotle* acknowledgeth for the deepeſt part of the Mediterrane) be ſpecially recorded by *Poſidonius* in *Strabo*, to have been found but 1000 fathoms, (ὀργυιὰς) which is but a mile and one fifth part: yet what may the depth in that narrow Sea, be compared to the hollow deepneſs of the vaſt Ocean? Or rather (to turn this Inſtance to our advantage) if in ſo narrow a Sea as the Mediterrane is, (whoſe

Ariſt. Meteor. l. 2. c. 1. Strabo. l. 1. longe poſt medium.

(whose breadth attaineth not where it is largest, 600 miles) the depth be so great, what may we esteem the deepness of the huge Ocean to be, that is in many places above five times as broad? especially, seeing that the broader that Seas are, if they be withal entire, and free from Islands, they are answerably observed to be the deeper.

But whither have I been carried by these Elephants and Whales? to what heights and depths, of Mountains, and Seas? I pray you pardon me, for I see I have digressed, that is, transgressed, now I return into the way again.

CHAP.

CHAP. XIV.

Of the quantity and proportion of the parts of the Earth, possessed by the several sorts of the above-mentioned Religions.

NOw, if out of the former long Discourse, I should collect a short summ, and estimate the proportion with respect to the whole Earth, that each one of the fore-mentioned Religions, have to the other. It being first supposed, which upon exact consideration and calculation, will be found to swerve very little from the truth, that the proportions of *Europe*, *Africk*, *Asia*, and *America*, are as 1, 3, 4, and 7. And that the professors of the fore-mentioned Religions, possess the several portions and proportions, of each of them, which is before set down: It will be found I say upon these suppositions, (which

which the beſt Geography, and Hiſtories do perſwade me to be true) that Chriſtians poſſeſs, near about a ſixt part of the known inhabited Earth: Mahumetans, a fift part (not as * ſome have exceedingly overlaſhed, half the world or more) and Idolaters, two thirds, or but little leſs. So that, if we divide the known Regions of the world, into 30 equal parts; The Chriſtians part is as five, the Mahumetans as ſix, and the Idolaters as nineteen, for the poor diſperſed and diſtreſſed Chriſtians, which are found in *Aſia* and *Africk*, mingled among Mahumetans, and Idolaters, I receive not into this account, both becauſe they were but thin diſperſed, in reſpect of the multitudes of Mahumetans and Idolaters in thoſe Regions among whom they live (being withal under their Dominion) and becauſe alſo, many Mahumetans, are found mingled among Chriſtians in *Europe*, to recompence and countervail a great part of that number.

* Poſtel. in præfat. Grammat. Arabic. Ludovic. Regius de Viciſſitud. Rerum l. 8. in fine.

Such therefore may be the general proportion of Chriſtians to Mahumetans and Idolaters, in the Continents of the Earth hitherto diſcovered, namely, in this our neighbour Continent of the Eaſt, comprehending *Europe*, *Africk*, and *Aſia*, and in that other Continent of the Weſt, called *America*, and in the Iſlands belonging to them both. But if the South or

Antarctick Continent, be so large, as I am verily perswaded it is (even no less, then that of the East before-mentioned, which containeth *Europe*, *Africk*, and *Asia* together) then will the Idolaters be found to surpass all the other Religions, in exceeding great proportion, for that the Inhabitants of that South Continent, are Idolaters, there is no question at all, (as I take it) to be made, both because in the parts hitherto known, as namely in the Region of * *Beach*, over against *Java*, they were found to be so: And also, because they are known to be no other then Idolaters, that inhabit all those parts of the other Continents, that neighbour most towards them, from whom it is likely, they should have received the change of their Religion, if any were: For first, in *Asia*, both *India*, and the Islands of the *Indian* Sea, whereof some lye close on the South Continent: Secondly, in *Africk*, the Regions about the Cape of *Buona Speranza*: And Thirdly, in *America*, the Countreys that border on the *Magellans* Strait, which are the neerest neighbours to the aforesaid Continent of the South, are known to be all overspread with Idolaters.

*Varro.l.6.de Ling. Latinâ.

Now that the South Continent is no less then I before esteemed it, namely, then that of *Asia*, *Africk*, and *Europe* altogether, although I might be probably induced

induced to believe so, because it is well known, both (touching latitude) to approach in some parts near the Equator, and (touching longitude) to run along in a continual circuit about the Earth, fronting both the other Continents: Yet have I also another Reason of more certain importance, to perswade me: namely, because it is well known, that the Land to the North-side of the line, in the other Continents (the old and new World) yet altogether is at least four times as large as that part of them which lyeth to the South. Now, forasmuch as it is certain, first by *Archimedes* his Rule, that the face of the Sea, is in all parts naturally level, or equally distant from the center of the water, for which equality, it hath obtained the name of *Æquor*, and *Aqua*, as Grammarians say: And secondly, by the Philosophers known Rule, that the Earth is equally poised on both sides of her own center: And thirdly, that

For touching the first of these suppositions. It is the property of water, ever to fall that way, where it findeth declivity. Wherefore, if the water, in the upper face of it, were higher in one place then in another, it would necessarily fall from the higher position to the lower, because it is heavy and flexible, and hath nothing in the open and free Sea, to

Archimed. de Insidentib Aquæ l. 1. Propos. 2.

Varro. l. 6. de Ling. Lat. Isidor. Orig. l. 3 c. 12. & alii

that the center of the earth and of the water are all one, (both of them being indeed no other then the center of the world) which though ſome phantaſtical heads have called into queſtion, yet no found Philoſopher ever doubted of: It followeth thereupon, that the Earth ſhould in anſwerable meaſure and proportion, lift it ſelf and appear above the face of the Sea, on the South ſide of the line, as it doth on the North. And conſequently, that what is wanting in the South parts of the two foreſaid Continents, towards the countervailing of the North parts, (which is about three five parts of both the other Continents layd together) muſt of neceſſity be ſupplied in the Continents of the South. And

to let or hinder it. And conſequently, would never reſt ſetled and ſtable, till the face of it were levelled, in an even diſtance from the center.

And touching the ſecond, if the Earth were unequally poiſed on oppoſite ſides of the center, then muſt it follow, that the leaſt and lighter maſs of the Earth ſhould preſs down as forcibly, as the greater and weightier, becauſe it attaineth the center as well as it. But if it be granted, which reaſon doth inforce, that the weightier part of the Earth, ſhould preſs downward, with greater force, and with more right challenge the center, then the lighter part: it muſt follow,

follow, that the lighter mass or side of the Earth, must yield and give place to the weightier, so far, till the center of that whole mass of the Earth take possession of the center of the world, (for till then, one side will be still heavier then the other) and so the opposite halfs of the Earth, in respect of heavines, be brought on all sides about the center, unto a perfect equilibration.

And the third may be established, by manifest demonstration. Because, a clod of earth suffered to fall from any point of the Air, whersoever, on the face of the Sea (the same doth water, falling on even and plain land) when all is calm, and the air not

And yet I omit all the Land, that may be about the *Arctick* Pole, beyond the *Scythian* or *Sarmatian* Sea, which must be also counterpoised in that *Antarctick* Continent, for nothing comes within the compass of my understanding, to be hereto replied, except any would perhaps imagine, that either the Sea on the South side of the Æquator, is very shallow, or that the Land of that Continent, may be much higher above the face of the Sea, then the land of the other two, (and so in equal mass, though less in circuit) or that the Earth on the South side of the Æquator, should be of a more ponderous disposition then on the North, in which cases, some compensation of weightiness, may be made for the

want of extension. But of these three, the experience of Saylers evidently refelleth the first, who in equal distance from the land, observe an equal deepness of the Sea, in both South and North latitude. And neither is there any experience, nor good reason that can be alledged to establish either of the latter: which, but that I have already too much offended by digressions, I could prove I doubt not against all exception. But this for a conclusion to this discourse, I dare pronounce touching that South Continent, that it will certainly be found (in the after times, when it shall be better discovered) much larger then any Globe or Map hitherto extant, hath represented it.

Such therefore (as I have *not troubled with winds, nor the Sea with waves, will descend by a perpendicular line, on the face of the water. In such sort I say, that the line by which it falleth maketh exactly equal and right angles on all sides, with the face of the water whereon it falleth. Therefore it is manifest, that the earth so falling, tendeth directly to the center of the water. Because no straight line insisteth perpendicularly, on the face or circumference of any special body, (as the water is) except only those that proceed directly to the center of the sphear: But certain it is, that the Earth is withal directly carried toward its own*

own center, therefore there is but one common center of the Water and of the Earth.

have declared) is the general ſtate of Chriſtianity at this preſent in the World, and the proportion of it to other Religions. But becauſe you require yet further to be ſpecially informed of the divers ſorts and ſects of Chriſtians that are abroad in the world, and withal of their divers Regions and Religions, at leaſt of thoſe principal Characters of their Religion, wherein they ſpecially differ each from other, I will here ſet down my ſecond Period, touching the general differences of Religions, and of the ſeveral parts of the World where they are maintained: and will now proceed to that particular conſideration touching the ſects of Chriſtianity, and endeavour to give you the beſt ſatisfaction, that my poor reading and obſervation may enable me to perform.

CHAP. XV.

Of the diverse sorts or Sects of Christians in the World, and of their several Regions. And first of the Grecians.

THE Sects therefore of Christians, that carry name and report at this present in the World, beside the Protestants and Romans in the West, of whom I will be silent, because you know their condition better than my self, are 1. the *Grecians*, 2. *Melchites* or *Syrians*, 3. *Georgians*, 4. *Moscovites* and *Russians*, 5. *Nestorians*, 6. *Indians*, termed the Christians of S. *Thomas*, 7. *Jacobites*, 8. *Cophites*, 9. *Armenians*, 10. *Habassines*, and 11. *Maronites*. Of which Eleven Sects, there be three principal, namely the *Grecians*, *Jacobites*, and *Nestorians*, with which the rest have, for the most part, either some dependance and derivation, or nearer convenience and agreement.

The *Grecians* acknowledge Obedience to the Patriarch of *Constantinople*, under whose

whose Jurisdiction are in *Asia*, the Christians of *Natolia* (excepting *Armenia* the lesse, and *Cilicia*) of *Circassia*, of *Mengrelia*, and of *Russia*: As in *Europe* also, the Christians of *Greece*, *Macedon*, *Epirus*, *Thrace*, *Bulgaria*, *Rascia*, *Servia*, *Bosina*, *Walachia*, *Moldavia*, *Podolia*, *and Moscovia*: together with all the Islands of the *Ægean* Sea, and others about *Greece*, as far as *Corfu*, beside a good part of the large Dominion of *Polonia*, and those parts of *Dalmatia*, and of *Croatia*, that are subject to the *Turkish* Dominion. Bellon. Observat. l. 1. c. 35.

Of which great extendment of the *Greek* Patriarch Jurisdiction, if you demand the Reason: I have observed sundry occasions, from whence it hath proceeded. For first, His original or Primitive Authority assigned, or rather confirmed to him (as Bishop of the Imperial City) by the Councel of *Chalcedon*; contained all the Provinces of *Thrace*, and of *Anatolia* (*Isauria*, and *Cilicia*, only excepted, which belonged to the Patriarch of *Antiochia*) and they were in all, no less than 28 *Roman* Provinces. Concil. Chalcedonens. can. 28. Secondly, The voluntary submission of the *Grecians* upon their separation from the *Latin* Church, greatly increased it: for thereby not only *Greece*, *Macedon*, *Epirus*, *Candie*, and the Isles about *Greece* (in all Seven Provinces) came under his obedience, but also *Sicily*, and

and the East point of *Italy*, named *Calabria*, revolted from the Bishop of *Rome*, and for a long time, pertained to the Patriarch of *Constantinople*, as appeareth in the Novel of *Leo Sophus*, touching the order and precedence of Metropolitans, belonging to that Patriarchy. And by the like ordination set down by *Andronicus Palæologus*, in *Curopalates*, where we find the Metropolitans of *Syracusa*, and *Catana* in *Sicily*, of *Rhegium*, *Severiana*, *Rosia*, and *Hydruntum* in *Calabria*, registred among the Metropolitans of that Jurisdiction. Thirdly, It was enlarged by the Conversion of the North Regions to Christian Religion, performed by his Suffragans and Ministers, even from *Thrace* to † *Russia*, and the *Scythian* Sea (the like whereof was the principal cause, that so far inlarged the Bishop of *Rome* his Jurisdiction in the West parts of *Europe*.) And Fourthly, By the *Turks* Conquests made upon the Western Countries, subject before to the Bishop of *Rome*: all which, while partly the former Bishops and Pastors fled, to avoid the *Turks* oppression (like the hireling that forsaketh the flock, when he seeth the Wolf comming) and partly, while the Patriarch of *Constantinople*, to supply that default, was fain to provide them of new Ministers, they have been by little and little brought and trayned to the *Greek* Religion. Now

Novel. Leon. De ordine Metropolitan. in lib. 2. Tomi I. juris. Orientalis. Curopalat. de Official. Palat. Constantinop. prope finem.

†Cromer. de script. Polon. L. 1. Heidenst. de Bell. Mosc. l. 1. Guaguin. Descriptio. Moscov. c. 2.

Now, as touching the proper Characters of their Religion, I must, for the better designing and remembring of them, set before me some instance or pattern, to compare it, and other Sects of Religion withal: And that is most fit to be the *Roman* Church, both because their differences with that Church specially, are in Writers most observed. So that, by that means my discourse may be the shorter, and yet no less perspicuous to you, that know the Opinions of the *Roman* Church so well. The principal Characters then of the *Grecians* Religion, for none but the principal you require, and to mention every slender difference of Ceremonies, would be but tedious, and fruitless (and is beside without my compass) are these that follow.

1. That the Holy Ghost proceedeth from the Father only, not from the Son. 1. Concil. Florent. Sess. 18. & seq. Jerem. Patriar. Constant. in resp. 1. ad Germ. c. 1.

2. That there is no Purgatory-fire.

3. That they Celebrate the Sacrament of the Eucharist in both kinds. 2. Concil. Florent. prope init. Respons. Græc. ad Car. Guisan. que 9.

4. And in Leavened Bread, and think it cannot be effectually Consecrated in Bread Unleavened. 3. Resp. ead. Græc. Q. 5.

5. That they reject extream Unction.

Jerem. patr. Resp. 1. cap. 1. 4 Jerem. Resp. ea. 1. cap. 10, & 21. 5. Possev. de rebus Mosc. pag. 33.

6. And

6. Id. lib. cit. pa. 40.

6. And Confirmation.

7. Jerem. resp. cap. 21.

7. That they deny the Souls of Holy men to enjoy the blisful Vision of God, or the Souls of Wicked men to be tormented in Hell, before the day of Judgment, *Th. a Jes. de Conv. gent. lib. 6. cap. 1.*

8. Tom. unionis inter novel. Constan. porphyr. in tom. 1. Jur. Orient. l. 2. Zonar. Ann. tom. 3. in imp. Leon. philos.

8. That they admit Priests Marriages, namely, so that they may keep their Wives married before their Ordination, but must not marry after Ordination.

9. Resp. Gr. ad Guisan. Qu. 8. Possev. de reb. Mosc. pa. 44.

9. That they prohibit utterly the fourth Marriage, as a thing intolerable. Insomuch, that (as we find recorded) their Patriarchs have for that cause Excommunicated some of their Emperours, although they had no issue left of their three former Marriages.

10. Possevin. li. citat. p. 41, & 42. Villam. en voyag. l. 2. c. 2. & alii.

10. That they reject the Religious use of Massie Images, or Statues, admitting yet Pictures or plain Images in their Churches.

11. That they solemnize Saturday (the old Sabbath) Festivally, and eat therein flesh, forbidding as unlawful, to fast any Saturday in the year, except Easter Eve.

12. Possevin. l. cit. pa. 42.

12. That they observe four Lents in the year.

13. That

13. That they eat not of any thing ſtrangled, nor of blood.

14. And laſtly, that they deny the Biſhop of *Romes* primacy, and (reputing him and his Church for Schiſmaticks) exclude them from their Communion: And ſo have done, as I find in *Leo* the Ninth his Epiſtles, and in *Sigebert*, above theſe five hundred years. And, if you deſire to ſee more differences of the *Greek* and *Roman* Church, you may ſee them, but they are of leſs importance than thoſe I have related in *Poſſevins* Book of the matters of *Moſcovia*.

13. Nilus Epiſc. Theſſal. de primatu papæ. Barlam. de primatu Papæ, & alii.

Leo 9. Ep. 1. ad Epiſc. Conſt. & Acridan. & in plurib. aliis.

Sigebert. in Chron. ad an. 1054.

Poſſev. de reb. Moſco. p. 38. & ſequent.

CHAP.

CHAP. XVI.

Of the Assyrians, *or* Melchites.

Syrians are the same, that in some Histories are termed *Melchites:* being esteemed for their number the * greatest Sect of Christians in the Orient. The first, being properly the name of their Nation; And the second, noting the property of their Religion. *Surians* they were named (to let vain fancies go) of the City of *Tyre*, which in the ancient Language of the *Phœnicians* was called צור: and certainly, that *Tyre* was anciently called *Sarra*, is recorded by the * *Roman* Writers: and it is also acknowledged by † *Vitriacus*, *Niger*, *Postell*, and others, that the place of *Tyre* (for the City was utterly ruined 3 hundred years ago) is still

† *For* Postels *phantasie, deriving* Suria *from* שור יה *is meerly vain, and being never so named in the* Hebrew *Tongue, but alwaies* ארם, *by which name also it seemeth Anciently to have been known, even among the* Grecians *for* 'Αεμοι *mentioned in* Homer, *are no other, as* Possidonius *in* * Strabo *expounds*

* Botar. Relat. pa. 3. l. 2. ca. de Melchiti.

† Postel. in Descript. Syriæ. pag. 30.

* Gellius. l. 14. cap. 6. Festus in Dictione Sarra. † Vitria. hist. Orient. c. 43. Niger in comment. 4. Asiæ. Postell. in descript. Syræ. pag. 50. * Strab. l. 16. in fine.

expounds him, then the Syrians: Strabo *himself also recording in other places, that the* Syrians * *were called* Ἀσσύριοι *in his time: And, that the* † *natural Inhabitants of* Syria, *so called themselves. Yet, nevertheless they were vulgarly known by the name of* Σύροι *among the* Grecians, *because the City of* צור, *being the main Mart Town of all those parts, was the place, where they had their trade and Commerce, with those* Aramites. *But when the* Phœnician *Tongue began to degenerate into* Chaldee, *then the name of* צור *was converted into* Tur, *the letter* צ *being turned into* ט, *and* ו

still called the Port of *Sur*, which name it seemeth to have obtained, either because it was built on a Rock, for so *Burchardus*, that viewed the place, hath observed, which צור in the *Phœnician* Tongue signifies: or else as *Hierome* derives, it of the scarceness and straitness of Room, as being seated in a small Island (but 19 miles in Circuit as *Pliny* noteth) a small Territory for such a City: or perhaps because it was the strongest Fortress (for that also צור importeth) of all those Regions, as being founded on a Rock, environed with the Sea (for it was before * *Alexanders* time † 700 paces distant from the firm Land) mightily strengthened by Fortifications of Art, populous

Hieron. in lib. de nominib. Hebr. Plin. l. 5. c. 19.

* Strab. l. 13. non long. ante finem.
† Strab. l. post med. Burchard. descr. terræ Sanctæ.

* Q. Curt. l. 4.
† Plin. loc. cit.

as

as being the Metropolis of *Phœnicia*, and exceeding rich as sometime the City of greatest Traffick in the World.

* Vid. Scalig. ad Fest. in dictione Sarra. & Guido. Fabric. in gram. Chaldæ. &c.

Of this City then, both the Region and Inhabitants of *Suria* obtained their names: but *Melchitæ*, as I said, they were termed meerly in respect of their Religion, wherein namely they altogether followed the examples and Decrees of the Emperours. For whereas after the Councel of *Chalcedon*, infinite perplexity and trouble began to arise in the East parts, principally about the Opinion of *Entyches* and *Dioscorus*, of one only Nature in Christ which that Councel had condemned, but notwithstanding found many that maintained it, and rejected the Councel, in those Eastern Countries: And thereupon the Emperour *Leo* began to exact (as divers other of his Successours afterward did) the Suffrages and Subscriptions of the Eastern Bishops, for the better establishment of the Councel. Then began they that embraced and approved the authority of that Councel, because they followed the Emperours Decrees, made in behalf of it, to be termed by their Adversaries, *Melchitæ*, of *Melchi*, saith

Niceph. Callist. hist. Eccl. l. 18. c. 52.

in sound made ¶. *As* * *they that observe the differences of the* Hebrew *and the* Chaldee, *and the transitions of the first into the latter, know to be ordinary.*

Nicephorus

Nicephorus (rather מלכא) which in the speech of *Syria* signifieth a King (as one would say of the Kings Religion) whereas they that opposed themselves to the Councel, were distracted into no less than Twelve several Sects, and not long after into many more, as the same * *Nicephorus* hath recorded.

* Lib. 18. c. 45.

Now although the *Syrians* or *Melchites*, are for their Religion meerly of the *Grecians* Opinions, As:

1. That the Holy Ghost proceedeth only from the Father.

1,2,3,4 Jac. 2. Vitriaco hist. Orient. c. 75.

2. That they celebrate Divine Service as solemnly on the Sabbath, as on the Lords day.

3. That they keep that day Festival, eating therein flesh, and fast no Saturday in the year but Easter Eve.

4. That their Priests and Deacons contract not Marriage, being already in Orders, but yet retain their Wives before Marryed.

4. Villam. in voyag. l. 2. c. 22.

5. That the fourth Matrimony is utterly unlawful.

6. That they Communicate the Eucharist in both kinds.

6.7.8. Villamon. loco cit. * Vitriac. loco jam citato. Salignicis itiner. tom. 8. c. 1. Bamugart. Peregrin. l. 2. c. 9. & alii.

7. That they acknowledge not Purgatory.

8. That they observe four Lents in the year, *&c.* And in a word, although they be meerly * of the same Religion and Communion with the *Grecians*: yet are

they not of the Jurisdiction of the Patriarch of *Constantinople*, but of the Archbishop of *Damascus*, by the title of the Patriarch of *Antiochia*. For *Antiochia* it self (where yet the name of Christians was first heard in the World, and was long known by the name of Θεόπολις) lying at this present in a manner waste, or broken and dispersed into small Villages, of which, onely one, of about 60 Houses, with a small Temple belongeth to Christians, the Patriarchal Seat was translated thence to *Damascus* (where, as is reported, are * above one thousand Houses of Christians) and there remaineth. For although † the Patriarchs of the *Maronites*, and of the *Jacobites*, whereof the former keepeth residence in *Libanus*, and the latter in *Mesopotamia*, intitle themselves Patriarchs of *Anticchia*, and by the Christians of their own Sects, be so acknowledged: yet do the *Melchites*, who retain the ancient Religion of *Syria*, acknowledge none for Patriarch, but the Archbishop of *Damascus*, reputing both the other for Schismaticks, as having departed from the Obedience and Communion of the true Patriarch. And yet, beside all these, a fourth there is, of the Popes designation, that usurpeth the Title of the Patriarch of *Antiochia*. For * ever since the *Latins* surprized *Constantinople*, (which was about the year

*Bello. obser. l.c. Chitræ. de stat. Eccles. p.5. Boter. relat. p.3. l.2. c. de Maroniti Crus. Turcogr. lib. 4. pa. 296. ex relat. Gerlachii.

† Boter. loco jam citato.

* Boter. relat. p.3. l.1. c. del Patriarcha latino di Constantinopoli.

year 1200.) and held the possession of the East Empire about seventy years, all which time the Patriarchs of *Constantinople*, were consecrated by the Pope: As also, since the Holy Land, and the Provinces about it, were in the hands of the Christian Princes of the West, which began to be about *Anno* 1100: And so continued about 80 years, during which season the Patriarchs of *Antiochia* also, and of *Jerusalem*, were of the Popes Consecration: Ever since then, I say, the Church of *Rome*, hath, and doth still create successively, Imaginary or Titular Patriarchs (without Jurisdiction) of *Constantinople*, *Antiochia*, *Jerusalem* and *Alexandria*, so loath is the Pope, to lose the remembrance of any Superiority or Title, that he hath once compassed.

CHAP. XVII.

Of the Georgians, Circaſſians *and* Mengrellians.

THE *Georgians* inhabit the Country, that was anciently named *Iberia*, betwixt the *Euxine* and the *Caſpian* Seas: incloſed with *Shervan (Media)* Eaſt: with *Mengrelia (Colchis)* Weſt: with *Turcomania* (*Armenia* the greater) South: And with *Albania (Suiria)* North. The vulgar opinion of Hiſtorians is, that they have obtained the name of *Georgians*, from their devotion to S. *George*, whom they principally honour for their Patron, and whoſe Image they alwaies bear in their Military Enſigne. But yet (as I take it) this vulgar opinion is but vulgar errour: becauſe I find mention made of the Nation of the *Georgians* in thoſe parts, both in *Mela* and *Pliny*, afore S. *George* was born, whoſoever he was. Touching the properties of whoſe Religion, this may be ſufficient to obſerve for all: That * it is the ſame both in ſubſtance and Ceremonies with that of the *Grecians*, † who yet are in no ſort ſubject (neither ever were)

Volaterran. l. 11. c. de ſect. Syriæ Prateo. de ſect Hæret. in Verbo Georg. & alii.

Mela l. 1. c. 2. Plin. l. 6 c. 13.

* Paul. Venet. lib. 1. c. 14.

† Chitr. de ſtatu Eccleſ. p. 23. & 50. & alii.

were) to the Patriarch of *Constantinople*: but all their Bishops (being 18) profess absolute obedience to their own Metropolitan, without any other higher dependance or relation. Who yet keepeth residence far off, in the Monastery of S. *Katherine* in the Hill of *Sinai*. *Prateo. de Hæret. sect. verbo Georgiani. Bernard. Lucemburg. in Catalog. Hæret. in Georgiani.*

Next these, I must speak a little of their next Neighbours, the *Mengrelians* and *Circassians* (*Colchi* and *Zychi* they were anciently called) seated between the *Georgians* and the River *Tanais*, along the Coast of *Mæotis*, and the *Euxine* Sea, as being also Christians of the *Greek* Communion, and beside, * of the Patriarch of *Constantinople* his obedience, and † Converted by his Ministers *Cyrillus* and *Methodius*, to Christian Religion. Which Religion notwithstanding, at this present is exercised among them, not without some depravation, and mixture of strange phantasies, for the *Circassians* Baptize not their Children till the eight year, and enter not into the Church (the Gentlemen especially) till the sixtieth (or as others say, till the fortieth) year, but hear Divine Service standing without the Temple, that is to say, till through age they grow unable to continue their Rapines and Robberies, to which sin, that

* Bellon. observ. l. 1. c. 35.
† Michov. de Sarmatia, l. 1. c. 7.

Interiano della vita de Zychi cap. 1. Anan. Fabric. del mondo. Tratt. 2. Boter. par. 3. l. 2.

Nation is exceedingly addicted. So dividing their life betwixt Sin and Devotion, dedicating their Youth to Rapine, and their Old age to Repentance.

CHAP. XVIII.

Of the Muscovites, *and* Russians.

Joan. Metrop. Russ. in epist. ad Episc. Rom. apud Sigism. de reb. Musco. pag. 31. Guag. descri. Musc. c. 2. Sacran. de error. Ruthen. c. 2. 2. Sigisin. l. cit. p. 41. Sacran. de Relig. Ruthenor. c. 2. Scarg. Polon. l. 3. c. 2. 3. Scarg. Pol. l. 3. c. 2. Guag. descr. Mosc. descr. Musco.

THE *Muscovites* and *Russians* as they were Converted to Christianity by the *Grecians*, *Zonar. Ann. Tom.* 3. *Cromer. de reb. Polon. l.* 3. so have they ever since continued of the *Greek* Communion and Religion.

1. Denying the Holy Ghost to proceed from the Son.

2. Rejecting Purgatory, but yet praying for the Dead.

3. Believing that Holy men enjoy not the presence of God afore the Resurrection.

4. Celebrating the Sacrament of the Eucharist, with Leavened Bread, and

c. 2. 4. Joan. Metr. Russ. ubi supra pa. 32. Guag. cap. 2.

requiring

requiring warm Water to mingle with the Wine.

5. And Communicating in both kinds.

6. But mingling both together in the *Chalice*, and distributing it together with a spoon.

7. And receiving Children after seven years old to the Communion, saying, that at that age they begin to sin against God.

8. Omitting Confirmation by the Bishop.

9. Denying the spiritual efficacy of extream Unction.

10. Excluding the fourth Marriage as utterly unlawful: whereas they approve not the second, as perfectly unlawful, but only permit it, but tolerate not the third, except on very important considerations.

11. Dissolving Marriage by Divorcement upon every light occasion or displeasure.

12. Admitting neither Deacons nor Priests to Orders, except they be married: but yet * prohibiting Marriage to them being actually in Orders.

13. Rejecting Carved or Massie Images, but admitting the painted.

5 Sigism. loc. citat. pag. 40.
6. Sigism. loc. citat. pag. 40. Guag. loc. cit.
7. Guag. ibid.
8. Joan. Metropol. Russ. ubi supra. apud Sigism. p. 31. Guag. loc. cit. Sacran. de errorib. Ruthenor. ca. 2.
9. Sacran. loc. citato.
10. Sigism. li. alleg. pag. 47. Possevin. de reb. Mosc. p. 2. Guaguin. Descript. Moscov. cap. 2.
11. Sacran. de errorib. Ruthenor. c. 2.
12. Sigism. lib. citat. pag. 28. Scarga. de u-

no pastor. l. 3. c. 2. * Possevin. de Reb. Moscov. p. 1. Guaguin. loc. citat. 13. Possev. lib. allegato, p 44.

14. Joan. Metropol. Ruff. ubi supr. p. 31. Guaguin. loc. allegato.

14. Reputing it unlawful to Fast on Saturdaies.

15. Possev. in Moscovia, pag. 42. Sacran. de error. Reuthen. cap. 2.

15. Or to eat of that which is strangled, or of bloud.

16. Guaguin. loc. citat.

16. Observing four Lents in the year.

17. Sigism. lib. citato. p. 33. Boter. Relat. par. 3. l. c. de Moscovia.

17. Refusing to Communicate with the *Roman* Church.

And (to Conclude) excepting the difference in distributing of the Eucharist, and exacting of Marriage in their Priests and Deacons, there is not any material difference in points of Religion, that I find betwixt them and the *Grecians*. With whom, they not onely maintain Communion, but were also, and that not long since (and of right still ought to be) of the same Jurisdiction and Government, for * their Chief Metropolitan or Primate (who is the Archbishop of *Mosco*) was wont to be confirmed by the *Patriarch* of *Constantinople*, but is now, and hath been about some 60 years, nominated and appointed by the Prince (the Emperour of *Russia*) and upon that nomination, Consecrated by two or three of his own Suffragans: Of whom even all sorts together, Bishops and Archbishops, there are but † Eleven, in all that large Dominion of the Emperour of *Russia*.

* Possevin. Rer. Mosc. Com. 1. pag. 1. Guaguin. Descrip. Moscov. cap. 2.

† Possevin. loco proxime citato Sigism. in Moscov. pag. 28.

Thus

Thus is it with these sorts of Christians hitherto related, touching their Religion, and Governours. All which (as you may easily perceive) are of the same Communion, and in effect of the same Religion with the *Grecians*: And beside these, some large part of the King of *Polonia* his Dominion, for *Podolia*, and for the most part * *Russia Nigra*, or *Rubra* as some call it (the larger *Russia*, subject for the greater part to the Duke of *Moscovia*, they term *Russia alba*) are of the *Greek* Religion. And, although the Bishops of South *Russia*, subject namely to the King of *Polonia*, submitted themselves almost twenty years agoe (*An.* 1594) to the Bishop of *Rome*, as *Baron. Tom.* 7. *Annal. in fine*, & *Possevin. in Apparsr. in Rutheni*, have recorded, yet was it not without special reservation of the *Greek* Religion and Rites, as is manifest by the Articles of Condition extant; *ap. Th. à Jes. de Conv. gent. l.* 6. *pa.* 3. *ca* 1. *pag.* 328. & *seq.* tendered by them to the Church of *Rome* and accepted, before they would accept of the Union. So that it was not any revolting from the *Greek* Religion, but only (in effect) from the Jurisdiction of the *Greek* Patriarch, to the Pope, and that also with sundry limitations. And in † *Wilna* (the Metropolis of *Lituania*) Although the Archbishop profess obedience to the Pope, yet are there

* Boter. Rel. pa. 1. l. 1. c. Russia. Guaguin. Descript. Moscov. pag. 28.

† Sigism. de Reb. Moscov. pag. 27. Guaguin. loco jam citato.

there also in that City, as *Sigismund* hath observed, more Temples of the *Greek* Religion (*there be thirty of them) than of the *Roman*. **Epist. ad Chitræ. de Relig. Russer.* So that if we should Collect and put together all the Christian Regions hitherto intreated of: which are all of the *Greek* Communion: And compare them with the parts professing the *Roman* Religion, we should find the *Greek* far to exceed, if we except the *Roman* New and Forreign purchases, made in the West, and East *Indies*.

CHAP.

CHAP. XIX.

Of the Neſtorians.

THe *Neſtorians*, who have purchaſed that name, by their ancient imitation, and maintaining of *Neſtorius* his hereſie, inhabit (though every where mingled with Mahumetans, or with Pagans) a great part of the Orient, for beſides the Countreys of *Babylon*, and *Aſſyria*, and *Meſopotamia*, and *Parthia*, and *Media*, wherein very many of them are found, that ſect is ſpread and ſcattered far and wide in the Eaſt, both Northerly to *Cataya*, and Southerly to *India*. So that in *Marcus Paulus* his Hiſtory of the Eaſt Regions, and in * others, we find mention of them, and of no ſect of Chriſtians but them, in very many parts and Provinces of *Tartary*: As namely in 1. *Caſſar*, 2. *Samarchan*, 3. *Carcham*, 4. *Chinchintalas*, 5. *Tanguth*, 6. *Suchir*, 7. *Ergimul*, 8. *Tenduch*, 9. *Caraiam*, 10. *Mangi*, &c. Inſomuch, that beyond the River *Tigris* Eaſtward, there is not any other ſect of Chriſtians to be found, for ought I can read, except only the Portugals, and

* Guil. de Rubr. Itin. Tart. c. Paul. Venet. l. 1. c. 38. 2. l. eod. c. 39. 3. c. 40. 4 c. 47. 5. c. 45. & 49. 6. c. 48. 7 c. 62. 8. c. 64. l. 2. c. 39. l. eod. c. 61. & 64. &c.

and the Converts made by them in *India*, and the late migration of the Armenians into *Persia*.

The reason of which large spreading and prevailing of the sect so far in the Orient, if you enquire, I find to that purpose, recorded by *Paulus Diaconus* of *Cosrhoes* the King of *Persia*, that he for the mortal hatred he bare the Emperour *Heraclius*, by whom he had been sore afflicted with a grievous war, inforced all the Christians of the Persian Empire to *Nestorianism*, permitting no Catholicks to remain in all his Dominions. By whose preaching, the Christian Religion being far there inlarged and propagated into the East, (as it seems both becaus those of the Persian Dominion, were more Eastwardly then other Christians, and becaus it is certain, that all of them till this day acknowledge obedience to the Nestorian Patriarch in *Mesopotamia*, which Countrey was then part of the Persian Dominion:) It is no wonder if sowing their own tares and Christs wheat together, they propagated with the Gospel also their own heresie. Shortly after which time, the Saracens of *Arabia*, (Mahumetans) conquering *Persia*, and bringing their Religion, together with their victories into all that large Dominion, there remained but little outward means and slender hope of their repair and refor-

Paul. Diacon. Hist. Miscel. l. 18.

reformation from any ſound part of the Church, (from which they were more now then afore divided) except what affliction and time, and the grace of God might work and repair in them.

Now touching their Eccleſiaſtical Government: The Patriarch of the Neſtorians, to whom all thoſe of the Eaſt parts, acknowledge obedience, (a number of whoſe ſuffragan Biſhops and Metropolitans, you have reckoned up in *Sanders* Book *de Viſibili Monarchia*, and whom they call *Jacelich*, ſaith *Paulus Venetus Brochardus*, and others, but miſtake it, (or elſe they of the Eaſt pronounce it amiſs) for *Catholich*, as is obſerved by *Leunclavius*) hath his Seat in the City of *Muzal*, on the River *Tygris* in *Meſopotamia*, or in the Patriarchal Monaſtery of S. *Ermes* faſt by *Muzal*. *Th. à Jeſ. l.7. pag.3. c.4.* In which City, though ſubject to Mahumetans, it is * recorded, that the Neſtorians retain yet, 15 Temples, being eſteemed about 40000 ſouls. *Th. à Jeſ. l.7. par. 1. c.4.* and the *Jacobits* 3, which City of *Muſal*, I either take with *Maſius* and *Ortelius*, to be the ſame, that anciently was called *Selutia*, (and in *Pliny Seleutia Parthorum*) both becauſe *Seleutia* was, as *Strabo* ſaith, the Metropolis of *Aſſyria*, even as * *Muſal* is recorded to be: And alſo, becauſe I find the Eccleſiaſtical juriſdiction of thoſe parts,

Sand.de Viſibil.Monarch. l.7. An.1556.
Paul.Venet.l. 1.ca.15.
Brocard.Deſcript. Terr. ſanct.Leuncl. Pand.Hiſtor. Turc.§.3.
* Aubret.Miræ. Notitiæ. Epiſcopot. Orb.pag.35.
Maſun.
Ortel.in Theſaur.inSeleucia.
Plin.l.5. c.25.
Strab.l.16. long. ante Med.
* Guliel. Tyrius de Bel. ſacrol.21.c.8.

* Concil. Nicen. Arab. l. 3. c. 33. & 34.

parts, committed by the Fathers of * the Nicene Councel, to the Bishop of *Seleucia*, assigning him withal, the name of Catholick, and the next place of Session in Councels after the Bishop of *Jerusalem*, which name and authority in those parts, the Bishop of *Mozal* now hath. Or if *Seleucia*, were some other City, now destroyed, as for certain Reasons I am induced rather to think, yet at least, the Patriarchal Seat was from *Seleucia* translated to *Muzal*, for the opinion of *Scaliger*, namely, that *Seleucia* was the same, that is now called *Bagded*, or new *Babylen*, my observations in Geography and History, will not suffer me to approve. First, because *Seleucia* is remembred by *Strabo* to be 300 furlongs (37 miles and one or two) *Pliny* saith, a great deal more, distant from *Babylon*, whereas *Bagdet* is built close by the

Vitriac. hist. Oriental. c. 31. Tir. de Bel. sacro l. 21. c. 8 Scalig. ad Chron. Eusebii. An. M. D. CCXIII. Benjamin in Itinerar. in Medio.

Strabo. l. 16. Plin. l. 6. c. 26.

Muzal; *the Patriarchal Seat of the Nestorians, is either a remainder of the ancient* Ninive, *as* Vitriacus, *and* Tyrius, *(who therefore in his History calleth the Inhabitants of that City, Ninivites) have recorded: Or at least, built near the ruines of it: namely, over against it, on the other side of the River* Tigris, *as by* Benjamin, *who diligently viewed the place, is observed, for* Ninive *(which he noteth to be dissolved into scattered Villages, and*

and Castles) stood on the East bank of Tigris, *on* Assyria *side: whereas* Muzal *is seated on the West bank on* Mesopotamia *side, being yet both joyned together, by a Bridge made over* Tigris.

the ruines of it. Secondly, becaufe I find the position of *Seleucia* in *Ptolomy* to be two third parts of a degree, more North then that of *Babylon*, whereas *Bagdet* is more South. Thirdly, becaufe in *Dion*, and others, *Seleucia* is named for a City of *Mesopotamia*, which *Bagdet* is not, but in the Province of *Babylon*, as being beneath the confluence of *Tigris* and *Euphrates*.

Ptolom. Geog. l. 6. c. 18. & 20. Dion. Histor. l. 40. Plin. l. 6. c. 26.

The Bishop of *Muzal* then, is Patriarch of the Nestorians. But yet at this present, if the * relations of these times be true, there is a distraction of that sect: which began about 60 years ago, in the time of Pope *Julius* the third: the Nestorians in the North part of *Mesopotamia*, (about the City of *Caramit*) submitting themselves to another Patriarch of the Popes erecting, (that revolting from the Bishop of *Muzal*, taking also on him, the title of the Patriarch of *Muzal*, which the Pope bestowed on him) having first rendred and professed obedience to the Sea of *Rome*, in which obedience it is said, that those Nestorians about *Caramit* do still continue.

* Boter. Rela. par. 3. l. 2. c de Nestorian. Thom. à Jes. de convers. gent. l. 7. par. 1. c. 3. & 4.

Now touching the specialities of these Ne-

Neſtorians Religion, in relation to the Roman: they believe.

1. Vitriac. hiſt. Orient. c. 78. Firſt, that there are two perſons in our Saviour, as well as two natures, but yet confeſs, that Chriſt from the firſt inſtant of his conception, was perfect God and perfect man. *Th. à Jeſ. Ibid.*

2. Id. loc. citat. * Boter. Rela. pa. 3. l. 2. c. de Neſtorian. Tho. à Jeſ. de Con. gen. l. 7. c. 2. Secondly, that the Bleſſed Virgin ought not to be termed Θεοτόκος, which yet now in ſome ſort they * qualifie, confeſſing her to be the Mother of God the Son, but yet refuſing to term her the Mother of God.

3. Boter. loco proxim. citat. Thirdly, that *Neſtorius* condemned in the third and fourth general Councels, and *Diodorus Tarſenſis*, and *Theodorus Mopſueſtenſis*, condemned for Neſtorianiſm in the fifth, were holy men: Rejecting for their ſake, the third general Councel held at *Epheſus*, and all other Councels after it, and ſpecially deteſting (the Mall of Neſtorianiſm) *Cyril* of *Alexandria*. *Th. à Jeſ. Ibid.*

4. Vitriac. hiſtor. Orient. 78. Villamont. en voyages. l. 2. c. 23. Fourthly, They celebrate the Sacrament of the Euchariſt, with the leavened bread.

Fifthly, They communicate in both kinds.

5. Villam. loc. citat. 6. Et 7. Sulak. Neſto. profeſ. Tom. Bibliot. Vet. Patrum, pag. 1054. Sixthly, They uſe not auricular confeſſion.

Seventhly, Nor confirmation.

Eighthly,

Eighthly, They contract marriage in the second degree of consanguinity. *Th. à Jes. Ibid.* 8 Gulielm. de Rubric. Itin. Tartar. C. 17.

Ninthly, Their Priests after the death of their first wives, have the liberty of the second or third or oftner marriage. *Th. à Jes. Ibid.*

Tenthly, They have not the Image of the Crucifix on their Crosses.

CHAP. XX.

Of the Indians *or* Christians *of* S. Thomas.

THe Christians of *India*, vulgarly named the Christians of S. *Thomas*, because by his preaching they are supposed to have been converted to Christian Religion: (and his body as is thought, remaineth among them, buried in the City of *Maliapar* on the Coast of *Choromandel*) inhabit in the nearer part of *India*: namely in that great Promontory, whose base lying between the outlets of the Rivers *Indus* and *Ganges*, stretcheth out the sides far

toward the South, (well nigh 1000 miles) till meeting in the point of *Comori*, they make, together with the base line fore-mentioned, (betwixt *Cambaia*, and *Bengala*) the figure almost of an equilateral Triangle. In the more Southerly part of this great Promontory, I say, nearer to Cape *Comori*, about the Cities of *Coulan* and *Cranganor* on the West side, and about *Maliapur* and *Negapatan* on the East side, do these Christians of S. *Thomas* dwell, being esteemed afore the Portugals frequented those parts, about * 15000 or † 16000 Families, or after anothers account * 70000 persons: but on the West Coast, the far greater number of them is found, and especially their habitation is thickest, about *Angamale*, 15 miles from the City *Cochin* Northward, where their Archbishop keepeth residence.

* Sommar. de popul. Orient. ap. Ramu. Vo. 1. de Viaggi. p. 332.
† Barbos. eod. vol. pag. 312.
* Boter. Rel. p. 3. l. 2. c. della nova Christianita de India.

Now as touching their Government: Their Archbishop till 20 years or since or little more, acknowledged obedience to the Patriarch of *Mozal*, by the name of the Patriarch of *Babylon*, as by those Christians of *India* he is still termed: and certainly, that the Patriarch of *Mozal*, * challengeth their obedience, as being of his

Boter. Relat. p. 3. l 2. c. della vecchia Christianita de India.
Th. a. Jes. de conv. Gent. l. 7. pa. 1. c. 4.
* Pausan. in Atticis. ante med.
Plin. l. 6. c. 26.
* Th. a. Jes. de conv. gent. l. 7. part. 1. c. 4.

* *For* Mozal *as I said afore, is either* Seleucia, *or succeeded into the dignity of it. And* Seleucia *is recorded to have been*

been inhabited by the Citizens of Babylon, *whereof it was a Colony: And such a Colony, as in short time it* * *exhausted* Babylon *it self, of all the inhabitants, passing, by reason of the more commodious situation, to dwell at* Seleucia. *So that* Seleucia *being inhabited by the Babylonians, and so becoming instead of* Babylon, *the principal City of the Provinces of* Babylonia, *and* Assyria, *the City* * *obtained the name of* Babylon *of her inhabitants, (as well as* Seleucia *of her founder) as* Pliny *hath recorded: And the Patriarch of it, the title of the Patriarch of* Babylon. *And although* * Barbosa *note,* his Jurisdiction, appeareth by the profession of *Abil-Isu*, a Patriarch of *Mozal*, of Pope *Pius* the fourth his Investing, (An. 1562.) as is to be seen in *Sanders* Book *de visibili Monarchia.* But then, the Archbishop of these Indians, revolting from his former Patriarch, submitted himself by the Portugals perswasion, to the Bishop of *Rome*, retaining notwithstanding, the ancient Religion of his Countrey, which was also permitted by the Pope. Insomuch, that in a Synod held in *Goa*, for that purpose, he would not suffer any alteration to be made of their ancient Rites or Religion, as one * that lived in those parts at that time hath recorded. But that Bishop being dead,

Sander. visib Monarch. l.7 pag.642.

* Plin. loco prox. citato.

* Apud Ramus. vol. 1. de viaggi. p.313.

* Linschot. l.1.cap.15.

* Possevin. in Appar. sacro in Diamperiense concilium.

dead, his successor in another Synod, held by the Archbishop of *Goa*, at *Diamper*, not far from *Maliapur*, An. 1599. made profession, together with his Suffragans, and Priests, both of the Roman obedience, and Religion, renouncing in such direct sort, the Patriarch of *Mozal*, and Nestorianism, that they delivered up all their Books, to the censure of the Archbishop of *Goa*, and suffered their Liturgy, in the points that relished of Nestorianism, to be altered, even in such sort as now it is to be seen in the last Edition of *Bibliotheca veterum Patrum*.

Biblioth. vet. Pat. Auctorii. To. 2. In fine.

But before this alteration of their Religion was procured by the Portugals, those Christians of *India* were Nestorians, as *note, that subordination of the Christians of* India, *to be to the Patriarch of* Armenia, *(which no doubt he received from the Indians relation, among whom he was) yet certain it is, that he meaneth no other, then this Patriarch of* Mozal: *because those Armenians which he meaneth, are by himself observed to have for their vulgar language, the Arabick tongue, and to celebrate their divine service, in the Chaldee, both which agree with the Christians of* Mozal, *but neither of both with those of* Armenia, *whose language, both in the vulgar and sacred use, is known to be no other then the*

the Armenian tongue. As alſo, becauſe the Indians are known to have been Neſtorians, to which hereſie the Armenians were moſt oppoſite, as being in a manner Jacobites. But as it ſeemeth that Patriarch is ſaid to have been of Armenia, *for the nearneſs of* Mozal *to the Confines of* Armenia.

as having the dependance that I related, on the Patriarch of the Neſtorians, they could not well be any other. Some ſpecialties of whoſe Religion I find thus recorded.

1. That they diſtributed the Sacrament of the Euchariſt in both kinds. 1. Oſorius de Rel. Emmanuel. l. 3. Bot. Rel. p. 3. l. 2. ca. della vecchia Chriſtianita d'India.

2. That they celebrated it with bread ſeaſoned with ſalt, (*Pane ſalato*, ſaith my Hiſtorian) and inſtead of wine, (becauſe *India* affordeth none) in the juice of Raiſons, ſoftened one night in water, and ſo preſſed forth. 2. Odoard. Barbo ap. Ramuſ. Vol. 1. pag 313.

3. That they baptized not their Infants till they were 40 dayes old, except in danger of death. 3. Navigat. Joſephi Indi, inter Relationes Novi orbis. c. 134.

4. That they uſed not extream unction. 4. Joſeph. Ind. lib. citato. 134.

5. That their Prieſts were married, but excluded from the ſecond Matrimony. *Oſor. de Reb. Emamel. l.* 3. 5. Oſor. loco ante citato. Poſſev in Appara. ſacro. in Diamperienſe conſilium. Thet. coſ. l. 1. c. ca. 15.

6. That they had no Images of Saints in their Churches, but only the Croſs. 6. Joſeph. Ind. ubi ſupra. c. 133.

7 Poſſev. loco jam citato.

7. That deteſting (the Mall of Neſtorianiſm) *Cyril* of *Alexandria*, they honoured *Neſtorius* and *Dioſcorus* as Saints, which yet me thinks were ſtrange, being of ſo contrary opinions, as they were, the firſt, for two Perſons in Chriſt, as well as two Natures: the ſecond, for one Nature, as well as one Perſon; but it may be that *Dioſcorus* is by the relater miſtaken for *Diodorus*, who was indeed a great Neſtorian, and for it condemned in the fifth general Councel.

8. Poſſev. loco citato.

8. That they denied the Primacy of the Pope.

9. Poſſev. in Apparat. ſacro in Neſtoriani.

9. That their New Teſtament, which in their Churches they formerly read, (and ſtill do) in the Syriack Tongue, was by the Neſtorians in ſundry places, which are now altered by the Romans, corrupted to the advantage of that hereſie, wherein yet, I think the reporter is deceived: becauſe the ſame corruptions objected to them, (whereof ſome are no corruptions at all, but agree rightly with the original Text, and much better then doth the vulgar Latine, by comparing whereof he examines them, and cenſures them for corruptions) the ſame I ſay, are found in the SyriackEdition that we have, being ſo far from being corrupted by the Neſtorians, that it was brought out of *Meſopotamia* into *Europe* (to be printed by *Moſes Mardenus*, from the Patriarch of the

Widmanſad. in præf. Teſt. Syriaci.

the contrary sect, namely, of the Jacobites. But yet notwithstanding, I am indeed certainly perswaded, that the Syriack Translation of the New Testament (whosoever was the Author of it) is nothing near of that antiquity, which the Syrians (as *Bellarmine* and others report of them) pretend it to be, namely, to have been the work of S. *Mark*. First, because S. *Mark* died in the 8. year of *Nero*, as *Hierom* with others hath certainly recorded, after which time, many parts of the New Testament, were written: as namely S. *Johns* Gospel, the *Acts of the Apostles*, (for all the History from the 24. Chapter to the end, relateth occurrents after S. *Marks* death) the Epistles of S. *Paul* to the *Galatians*, *Ephesians*, *Philippians*, *Colossians*, to *Philemon*, & the second

Bella. de Verbo Dei. l. 2. c. 4.

Hieron. de Scriptor. Ecclesiasticis, in Mac. Erasmus. Beza. Junius in Annot. ad loc. prædict.

The Imperfections of the Syriack Edition, consist partly in sundry defects: namely, 1. *Of all the* Revelation: 2. *Of the Epistle of S.* Jude: 3. *Of the second Epistle of S.* Peter: 4. *Of the second and third Epistles of S.* John: 5. *Of the History of the Woman taken in adultery, in the eight chapter of S.* Johns *Gospel, containing the first eleven verses: and 6. of the* 7. *verse of the fifth Chapter of the first Epistle of S.* John. *Of which, the two last wants are no less found in sundry ancient Greek Copies, as* Erasmus, Beza, Junius, *and others,*

to *Timothy*. Secondly, Becauſe that Syriack Tranſlation is not to be found once mentioned, in any of all thoſe ancient and learned Writers, that lived in thoſe Eaſt parts, and diligently ſought out and obſerved the ſeveral Editions and Tranſlations of the holy Scripture. And thirdly, Becauſe the dialect diſcovereth it to be of a far later age, then that of the Apoſtles: which they will ſoon find to be ſo, (to omit ſome other evidences) that ſhall compare the Syriack words recorded in the new Teſtament by the Evangeliſts, (which all are noted by *Hierom* and by others) with the Syriack Book: as for example, *μαμμῶνα*, *Mat.* 6. 24. *Mamouno.* *γαββαθᾶ*, *Joan.* 19. 13. *Gephiphto.* *γολγοθᾶ*, *Mat.* 27. 33. *Gogoultho.* Ἀκέλδαμα, *Act.* 1. 19. *Chakal demo*, *μαρανάθα*, 1 *Cor.* 16. 22. *Moraneto.* And to be ſhort, there is not almoſt any Syriack word recorded in the New Teſtament, which varieth not from that ancient pronouncing that was uſual in the Apoſtles time, either in conſonants, or vowels, or both: which could not be the alteration of any ſhort courſe of time.

others, have obſerved: And partly, beſide theſe defects, in ſome (very few) faulty tranſlations.

Hieron. l. de Nominib. Hebr.

CHAP.

CHAP. XXI.

Of the Jacobites.

THE *Jacobites* obtained that appellation, as *Damascene*, and *Nicephorus*, have recorded, of one *Jacobus* surnamed *Zanzalus*, of *Syria*, who living about *Anno* 530, was in his time a mighty inlarger of *Eutyches* Sect, and maintainer of his Opinion, touching the Unity of Nature in our Saviour: and his followers are at this day in great numbers, known by the name of *Jacobites*, in *Syria*, in *Cyprus*, in *Mesopotamia*, in *Babylon*, and in *Palestine*. For, the Patriarch of *Jerusalem*, who keepeth his residence still in *Jerusalem* (in which City there yet remain * ten, or more Churches of Christians) is also a *Jacobite*. But, although in all these forementioned Regions these *Jacobites* are found (where they be esteemed to make about † 160000 Families) or rather 50000, as *Leonard* the Bishop of *Sidon*, the Popes visiter in those parts hath recorded, *ap. Th. à Jes. l.* 7. *p.* 1. *ca.* 14. yet chiefly they inhabit in *Aleppo* of *Syria*, and in *Caramit*, and the Mountain *Tur* of *Mesopotamia*: But, yet their Religion under other Titles, is extended

Damas. l. de hæresib. post med. Niceph. Hist. Eccles. l. 18. c. 52.

* Chitræ. de stat. Eccles. pag. 25. Namely 15. Cruf. in Turcogræc. l. 4. p. 297.

† Borer. Relat. pa. 3. l. 2. c. de Grakobiti.

extended much farther, insomuch that it is recorded to be spread abroad in some *40 Kingdoms.

*Breitenbach. Peregrin.c. de Jacobitis. Vitria.hist. Orient. c.76.

All which *Jacobites* of the places before specified, have, and long have had, a Patriarch of their own Religion (for I find the † Patriarch of the *Jacobites* spoken of, in the Emperour *Heraclius* his time) to whom they render obedience. The Patriarchal Church of which Sect, is in the * Monastery of *Saphran*, near to the City of *Merdin* in the North part of *Mesopotamia*: But the Patriarch himself, keepeth ordinary residence, in the City of *Caramit*, the ancient Metropolis of *Mesopotamia*, and which at this day, consisteth for the greatest part of *Christians*, for that *Caramit* is the same City, which the Ancient Writers called *Amida*, *Sabellicus*, and others, have left observed, and *Amida* to have been anciently the Metropolis of *Mesopotamia*, I find in the Subscriptions of the Ancient Councels plainly recorded.

†Paul.Diacō. Hist.Miscel. l.18.

Zonar.Ann. Tom.3. in Heraclio.

* Miræ, in Notitia. episcopor. Orb. pag.35.

Boter. Relat. pa.3.l.2. c. de Giacobiti.

Sabellic. Supplem. Histor. l.18.

Caramit, *is* Kara Amid, *that is* (*in the* Turkish *Tongue*) *black* Amidia, *because it was walled with Black-stone.*

But till *Eutichianisme* so mightily prevailed in those parts, as to work in them a detestation of the Councel of *Chalcedon*, and a departure withal, from their ancient obedience: They belonged till then,

Concil.Chalced.Action.1, &c.

I

I say, to the Jurisdiction of the Patriarch of *Antiochia*, as being * Provinces of the Diocess of the Orient, which we find in the † second General Counsel, to be the Circuit and limitation of that Patriarchs authority, which is the reason that the Patriarch of the *Jacobites*, keeping ever the name of *Ignatius*, intitleth himself Patriarch of *Antiochia*: And that the * Patriarch of *Jerusalem*, who is also, as I said, a *Jacobite*, acknowledgeth him (as some record) for Superior: Having therein (if it be so) but in some sort returned to the ancient obedience, wherein the Bishops of *Jerusalem* stood to the Patriarchs of *Antiochia*, even till the time of the Councel of *Chalcedon*: for then began *Jerusalem*, to be erected into a Patriarchship: And (as we read in the † actions of that Councel) with the consent and allowance of the Patriarch of *Antiochia*, the three Provinces of *Palestina*, which till then (*Ann.* 451.) belonged to *Antiochia*, were withdrawn from it, and assigned to the Bishop of *Jerusalem* for his Patriarchal Jurisdiction.

* Notitia provinciar.
† Concil. Constantinop. 1. prim. Con. 2.
* Miræ. Notit. episcop. Orbis pag. 36.
† Concil. Chalced. Action. 7.

Now as touching the Characters of their Religion.

1. They acknowledge but one Nature, and but one Will and one Operation, *ex Catechism. Jacobitar. ap. Th. à Jes. l. 7. pa. 1. ca.* 15. in Christ (as there is but one person) and in token of that, they make the

1. 2. 3 14. Jacob. à Vitriaco Histor. Oriental. c. 76. Villamont. l. 2. c. 22.

the sign of the Cross, with one finger onely, which the other Christians of the East do with two.

1. Bucebing. Hist. Eccles. part. 2. pa. 331. Saligniac. Itiner. Tom. 8. c. 1.

2. They sign their Children before Baptisme, many in the face, some in the arm, with the sign of the Cross, imprinted with a burning Iron.

3. They use Circumcision. *Saligniac. Itin. Tom.* 8. *cap.* 1. even of both Sexes. *Vitriac. ut ibi.*

Th. à Jes. l. 7. pa. 1. c. 17. 4. Bucebing. loco citato. Alphons. à Castro. l. 4. contr. Heres. Tit. Confessio Baungar. Itiner. l. 2. c. 9.

4. They Confess their Sins to God onely, not to the Priest, and as others record, but very seldom, so that many Communicate without auricular Confession. *Leonam. Sidon. ap. Th. à Jes. l.* 7. *pa.* 1, *c.* 14.

5. They admit not of Purgatory, nor of Prayers for the Dead. *Th. à Jes. l.* 7. *pa.* 1. *c.* 23.

6. They Consecrate the Eucharist in Unleavened bread, *Salign. Itin. Hieros. Tom.* 8. *c.* 1. They minister the Sacrament of the Eucharist in both kinds.

7. The Priests are Married.

8. They believe all the Souls of Just men to remain in the Earth till the day of Judgment, expecting Christs second Comming. *Ex Catechism. Jacobit.*

9. They affirm the Angels to consist of two substances, Fire and Light. *Ex Catechism. Jacobit.*

10. They honour *Dioscorus* and *Jacobus Syrus* as Saints, but yet condemn *Eutyches*, as

as an Heretick. *Patriarch. Jacobit. ap. Th. à Jes. l. 7. pa. 1. c. 14.*

These are the Properties (that I find registred) of the *Jacobites* Religion, namely of them, that are properly so called, and still retain the ancient Opinions of *Jacobus Syrus*. But it seemeth, that their principal errour, and which occasioned their first Schism and separation from the Church, namely, the Heresie of *Eutyches*, touching one Nature in Christ, is for the most part, long since abolished, for as *Vitriacus* hath long ago recorded, they denyed to him (then the Popes Legate in those parts, and demanding the question) that they believed one onely Nature in Christ: And being further asked, Why then making the Cross, they signed themselves onely with one finger? their Answer was, That they did it in acknowledgment of one Divine Nature, as also they did it in three several places, in acknowledgment of three persons in that one Nature. And beside, of late time, *Leonard* another Legate of Pope *Gregories* the 13. in those parts, hath recorded of the Patriarchs profession made to himself, that although they held indeed but one personate Nature to be in Christ, resulting of the union of two Natures not personated, yet they acknowledged those two Natures to be united in his person, without any mixtion or confusion

Vitriac. Histor. Orient. c. 76.

fusion, and that they themselves differ not in understanding, but onely in terms from the Latin Church. *Th. à Jes. l. 7. pa. 1. c. 14.* And although (as it is storied by some Writers of these times) some there be among them that still retain that errour, yet certainly, that it is no general and received opinion among them, is most manifest, for we have extant the Confessions of the * *Jacobites* of *Mesopotamia*, and of those of † *Ægypt*, and of * *Æthiopia*, and of † *Armenia*, that is to say, all sorts of *Jacobites*, out of which it is evident, that that errour of *Eutyches*, is cleerly renounced, as particularly acknowledging, that the Humane nature of Christ was taken of the Virgin, and of the same substance with ours, and remained, after the adunation with the Deity (without any mutation of properties) distinct from the Divine Nature: * All which the Heresie of *Eutyches* denied.

* Tom. 4. Bibl. Vet. Patrum. p. 1050.
† Apud Baron. in fin. Tō. 6. Annal.
* Zag. Zaho. de Religion. & Morib. Æthiop. apud Damian. à Goes.
† Confess. Armenior. Num. 26, 27, 28, 29, &c.
* Vid. Concil. Chalcedon. Action. 1. & Theodoret. de hæres. l. 4. in Eutiche.

CHAP.

CHAP. XXII.

Of the Cophti, *or Christians of* Ægypt.

THE Sect of Christians named *Cophti*, are no other than the Christians of *Ægypt:* And, it is the name of their Nation, rather, then of their Religion (in respect whereof, they are meerly *Jacobites*) for as *Masius* hath observed, the *Ægyptians* in some ancient Monuments are termed *Ægophti*, whom vulgarly we name *Cophti*, or *Copti*, and so they also name themselves, as may be seen, in the Confessions of these *Ægyptians* recorded in *Baronius*. And certainly, that the *Ægyptians* themselves, name their Country *Chibth*, *Ortelius* after *Thevet* hath recorded: as also it is observed by *Scaliger*, that in the *Talmud* it is called גפתי. And, by *Drusius*, out of *R. David*, and *R. Shelomo*, that *Ægypt* is by them named כחפי, but not without some trajection of letters כחפי for כפתי. *R. David in præf. l. Radic. R. Shelom. in Exod.* 13.

Masius in Syror. peculio.

Baron. in Legat. Eccl. Alexand. ad sed. Apost. tom. 6. Annal. in fine Ortel. in thesaur. in Ægyp. Scal. ad Euse. Chron. ad an. 1734. Drus. de trib. sect. Jud. l. 2. c. 14. tit. de Phylacteriis.

But

But touching their Religion (to omit curiosities about the name) they differ not, as I said, from the *Jacobites*. Insomuch, that (as *Damascen* hath observed) the same Sectaries, that first were termed *Ægyptii*, because among the *Ægyptians*, that Heresie of one onely Nature in Christ, found the mightiest Patronage, were after of *Jacobus Syrus* above mentioned, named in *Syria*, *Jacobites*. And till this day *Severus*, *Dioscorus*, and *Jacobus*, the principal Parents and Patrons of that Sect, are by the *Ægyptians* honoured in the memorials of their Liturgies. *Th. à Jes. l. 7. pa. 1. ca. 5.*

Damas. l. de hær. post med.

1. Using Circumcision: Yet I am not very certain whether for Religion, or (which I observed it before to have been) as an ancient Custom of that Nation, which Custom yet is reported, *Th. à Jes. l. 7. p. 1. c. 6. Boter. p. 3. l. 3. c. de Christ. de Egitto*, to be now abrogated among them, by the perswasion of the Bishops of *Romes* Legats in a Synod held at *Caire* about 30 years ago, *An.* 1583.

1. Boter. Rel. p. 3. l. 3. de Christian del Egitto.

2. They confer the inferior Sacred Orders (under Priesthood) even to Infants presently after Baptism, altogether, their Parents promising for them, and performing in their steads (till they be 16 years old, or thereabout) what they promise in their behalfs, namely Chastity, and Fasting every Wednesday and Friday,

Friday, and in the four Lents of the year, *Th. à Jeſ. l.7.p.1.c.5.* They repute not Baptiſm of any efficacy, except miniſtred by the Prieſt, and in the Church, in what neceſſity ſoever, *Th. à Jeſ. l.7. p.1. c.5.*

3. Neither baptize their Children afore the fortieth day, though they ſhould die without Baptiſm, *Th. à Jeſ. ibid.*

4. Miniſtring the Sacrament of the Euchariſt in both kinds. 2 Thevet in Coſm. de Levant. c.48.

5. They miniſter the Sacrament of the Euchariſt in leavened Bread.

6. Give the Sacrament of the Euchariſt to Infants preſently after their Baptiſm, *Ibid.*

7. To ſick perſons they neither miniſter extream unction nor the Euchariſt, *Ibid.*

8. Although they acknowledge the Holy Ghoſt to proceed from the Father and the Son, yet in relating of the Nicene Creed, they leave out thoſe words (and from the Son) as the Grecians do, *Ibid.*

9. They admit not of Purgatory, nor of prayer for the dead, *Th. à Jeſ. l.7. p.23.*

10. They contract Marriages even in the ſecond degree of conſanguinity, without any diſpenſation. *Tecla, Abiſſin. ap. Th. à Jeſ. l.7.p.1.c.13.*

11. They obſerve not the Lords dayes,

nor other Feasts, except in the Cities. *Tecla. Abissin. Ibid.*

12. In celebrating of the Eucharist, they elevate not the Sacrament. *Tecla, Abissin. Ibid.*

13. Reject all the general Councels after that of *Ephesus*, expresly condemning the Councel of *Chalcedon*. *Id. Ibid.*

14. Read the Gospel of *Nicodemus* in their Liturgies. *Prateol. de Heresib. in Cophti.*

15. Repute the Roman Church heretical, and avoid the communion and conversation of the Latines no less then of Jews. And although *Baron. in fin. Tom. 6. Annal.* have registred an Ambassage from *Marcus* the Patriarch of *Alexandria*, to Pope *Clement* the 8. wherein he is said to have submitted and reconciled himself, and the Provinces of *Ægypt* to the Pope, yet the matter being after examined, was found to be but a trick of imposture, as *Th. à Jes. l. 7. p. 1. c. 6.* hath recorded.

Thom. à Jesu de Conv. gen. l. 7. par. 1. c. 5.

16. Maintaining the opinion of one Nature in Christ: yet in such sort, that although in the general position touching one Nature in our Saviour, they follow *Eutyches*, yet in the special declaration, at this day they differ very much from him. For they acknowledg him to be truely, and perfectly both God and Man: And, that the divine and humane Natures, are become in him one Nature, not by any confusion or commixtion of them,

3. Thom. à Jes. loc. citat. Boter. loc. cit.

them, as *Eutyches* taught: but only by co adunation. Wherein, although they Catholickly confeſs, that there is no mutation of properties in either Nature, being united in Chriſt, from what the divine and humane Natures ſeverally obtain in ſeveral Perſons: Yet, being not well able (as it ſeems) to diſtinguiſh between the Nature and the Perſon, they dare not ſay there be in Chriſt two Natures, for fear they ſhould ſlip into *Neſtorius* hereſie of two Perſons. Which hereſie of one only Nature in our Saviour, beginning with *Eutyches*, although after diſperſing it ſelf into many branches, hath ever ſince the time of the Councel of *Chalcedon*, by which Eutychianiſm was condemned, and for it, the Patriarch of *Alexandria** *Dioſcorus* depoſed, been nouriſhed and maintained, as by other Chriſtians of the Eaſt, ſo ſpecially by the Ægyptians. Inſomuch, that not only ſundry Patriarchs of *Alexandria*, and *Antiochia*, (but ſpecially of *Alexandria*) together with many other Biſhops of the Eaſt parts, their Suffragans, and adherents, are recorded to have maintained and advanced, that hereſie of *Eutyches*, but we find moreover, many Synods of thoſe parts, regiſtred or remembred in *Evagrius*, *Leontius*, *Nicephorus*, and the

* Concil. Chalced. Action. 3.

Evag. l. 3. c. 5 6, 22, 30, 33, &c. Leont. de Sect. Action. 3, 5. Niceph. l. 16. c. 2, 4, & 5. & l. 18. c. 45. & ſequent.

* Synod.97, 101, 103, 108, 109, &c.
*Ad fin. Concil. Chalcedon. Tom. 2. Concil. Binii.

Book called * Συνόδικον, brought to light by *Pappus*, &c. wherein (in the behalf of that heresie) the Decrees of the Councel of *Chalcedon* were condemned. In which Councel, although we read of the greatest Confluence of Bishops, that ever met about the establishment of any Point in Christian Religion, (and yet beside the 630 Bishops present in that Councel, there are extant in the * Book of Councels, the Suffrages of about 30 Provincial Synods, that by their Epistles to the Emperour *Leo*, confirmed it, together with all the Bishops of the West, by whom it was likewise received) yet notwithstanding all this, that heresie so prevailed in the East parts, and specially in *Ægypt*, whereof we now entreat, that from that time to this, it was never cleared of it. But as there was never heresie that so grievously wounded the Church of God, as that of *Eutyches*, (except perhaps Arrianism) so was no part of the Church so deeply and deadly wounded by it, as that of *Ægypt*. So that, even at this day, although the wound be in some sort healed, yet the wem or scar still remaineth. For it is not many years, since by certain Jesuits, Agents for the Bishop of *Rome*, some conferences were had with the Patriarch of *Alexandria* and his Synod, wherein, although they confessed (if true relation be made of that con-

Boter. rel. p. 3. l. 3. de Christian. de Egitto.

conference) that Christ is true God and true Man: yet did they purposely refrain from mentioning two Natures in Christ, lest they should by little and little slip into the heresie of two Persons.

Now as touching their Ecclesiastical Government, they are subject to the Patriarch of *Alexandria**, whose Patriarchal Seat is at this present translated (and so long hath been) to the City of *Caire*, in * either of which Cities, (*Caire* and *Alexandria*) there remain at this day, but three Christian Temples a piece. Whereas *Burchardus* recordeth of his time, (about 320 years ago) that in one of them (*Caire*) there were above 40. *Burch. descr. ter. sanct. par.* 2. *c.* 3. But yet, to the jurisdiction of this Patriarch belong, not only the native Christians of *Ægypt*, who are but very few, considering the exceeding populousnes of that Nation, (for they are esteemed, as I said before, not to pass 50000) which in *Burchardus* his time, are by him recorded to have been above 300000. *id. p.* 2. *c.* 3. together with the small remainder of Christians, that are found about the Bay of *Arabia*, and in Mount *Sinai* Eastward, or in *Africk* as far as the greater *Syrtis* Westward: but the Christians likewise of *Æthiope* acknowledge obedience to him. For although *Alvarez* in his story of *Æthiopia* have related (as he doth also

* Chitr. de stat. Ecc. p. 21.

* Legatio Alexan. ap. Baron. Tom. 6. in fine.

Alvar. hist. Æthio. c 157.

some other matters touching the ancienter condition of the Church, too grosly and boldly) that the Christians of *Nubia*, till their defection from Christianity, were of the Popes dependance and jurisdiction, and received their Bishops by his consecration, (and say nothing of the Patriarch of *Alexandria*) yet certainly, that they were not so, is manifest, for besides that *Saligniacus* (himself the Popes Protonotary, and whose travel had taught him some knowledge of the East parts, directly denieth the *Nubians* professing of obedience to the Bishop of *Rome*, observing, that they were governed by a Prelate of their own, whom they termed the Priest of the Law. *Itiner. Tom.* 8. *c.* 2. Beside that direct testimony of his, I say, there be other Evidences. First, Because there cannot be produced any instance, out of any Ecclesiastical History, either ancient or modern (as I am certainly perswaded) to that effect. Secondly, Because the Fathers of the Nicene Councel, as we find in * *Gelasius Cizicenus*, are known to have assigned *Æthiopia*, whereof *Nubia* is a part, to the Patriarch of *Alexandria* his Jurisdiction. Thirdly, Because the Patriarchship of *Alexandria*, lyeth directly between *Nubia* and *Rome*, as being immediately at the back of *Ægypt*. Fourthly, Because the Nubians were in Religion Jacobites,

* Nic. Concil. l. 3. c. 36.

as

as a Roman Cardinal *Vitriacus Brocardus*, and others have recorded, and as their baptizing with fire remembred by *Burchardus* and *Saligniacus* did manifestly import, *Burch. descr. terr. sanct. pag.* 2, 3. §. 7. *Saligniac. itin. tom.* 8. *c.* 2. of which sect the Patriarch of *Alexandria* is known to be: which, had the Pope the assignment or confirmation of their Prelates, it is utterly unlike they should have been. Fifthly, Because in time of their necessity, being left destitute of Bishops and Ministers, if they had pertained to the Bishop of *Rome* his jurisdiction, they would rather have had recourse to him, for repair of the decayed and ruinous state of their Church, who both plentifully could, and no doubt readily would have relieved them, rather, then suffered them to depart as they have done, from the Christian Faith. To him, I say, they would rather have resorted for supply, then to the King of *Habassia* * (as they did) being of another Patriarchal jurisdiction. Certain therefore it seemeth, that *Nubia* while it was Christian, belonged not to *Rome* but to *Alexandria*: by whom, if the Nubians in their distresses were not relieved, no man can wonder, that knoweth the great want and misery of the Church of *Ægypt*.

Vitriac. hist. Orient. c. 76. Brocard. descript. terræ sanct.

* Alvar. loco prox. citato.

CHAP. XXIII.

Of the Habaſſines.

NOW touching the Habaſſines, or midland Æthiopians, whether they have obtained that name, by reaſon of their habitations (in houſes) which the Ægyptians called Avaſes, as *Strabo* hath obſerved, (for the ancient Books have ἀνάσεις, not ἀνάσεις) in difference from them, which dwelling nearer the Bay of *Arabia*, were called Troglodítæ (ἀπὸ τῶν τρωγλῶν) becauſe they dwelled in Caves, not in Houſes, as *Pliny* and others have recorded: whether I ſay, for that reaſon they have obtained the name of *Abaſſins*, or no, let more curious men enquire. But, as touching their Religion, they are in manner meer Jacobites: and their King (whom by errour we call *Preſter John*) is ſundry times in Hiſtories termed the Prince of Jacobites. And their leaving out of their memorials (in * their Liturgy) the Councel of *Chalcedon*, by which the hereſie maintained after by *Jacobus Syrus* was condemned,

Strab. l. 2. & l. 17.

Plin. l. 5 c. 8. Solin. Polyhiſt. c. 34.

* Liturg. Ethiop tom. 6. Bibl. vet. Pat. pag. 59. & 65.

demned, whereas the Councels of *Nice*, of *Constantinople*, and of *Ephesus* are remembred, doth import so much. And in very deed, considering the dependance, that the Church of *Habassia*, hath of the Patriarch of *Alexandria*, it is almost impossible but they should be so; for as *Zaga Zabo* an Habassine Bishop hath left recorded, although they have a Patriarch of their own, whom they call in their own language *Abuna*, (our Father) and he chosen by the Habassine Monks of S. *Antonies* order, remaining in *Jerusalem*, yet are they limited to choose one of the jurisdiction of *Alexandria*, and a * Monk of S. *Antony* he must be. And beside that, the confirmation, and consecration of him, belongeth to the Patriarch of *Alexandria*, and by him he is sent with Ecclesiastical charge into *Habassia*. And (to be short) their prayer, in their * present Liturgy, for the Patriarch of *Alexandria*, terming him the Prince of their Archbishops, and remembring him before their own Patriarch, evidently declareth their depen-

Zag. Zabo. de Relig. & morib. Æthiop. ap. Damian. à Goes.

* Liturg. Æthiop. tom. 6. Biblioth. Vet. Patrum. p. 62.

* *You may observe, which I in my reading have done, that all the Patriarchs and other Bishops of the East, are Monks of the Orders either of S.* Basil, *or S.* Anthony, *for the Patriarchs of* Constantinople, *of* Antiochia, *and of* Armenia, *are Monks of S.* Basils *Order: the Patriarchs of* Alexandria,

dependance and subjection to that Sea. Which supream Eccleſiaſtical Power touching *Æthiopia*, to have belonged very anciently to the Patriarch of *Alexandria*, may appear by the Arabick Book of the Nicene Councel, tranſlated by *Piſanus*, where that Authority is found aſſigned, to the Patriarch of *Alexandria*, touching that *Abuna* of *Æthiopia*, (by the name of Catholick) and withal, to that Catholick or chief Biſhop of *Æthiopia*, the ſeventh place in the Seſſions of general Councels, namely, next after the Biſhop of *Seleucia*, (whoſe Seat was next the Patriarchs of *Jeruſalem*) by the Decree of the ſame Nicene Fathers was allotted.

dria, *of Æthiopia, of the Jacobites, and of the Maronites, are of S. Anthonies, and the Patriarch of the Neſtorians either of both.*

Concil. Nic. l. 3. can. 36.

But if you deſire a regiſter of ſome ſpecial Points of their Religion,

1, 2, 3, 4, 5, 6, 9, 10, 11. Zag. Zab. de relig. & mor. Æth. ap. Damian.

1. They circumciſe their Children the eighth day, after the manner of the Jews: Even females alſo as well as males, wherein they differ from the Jews.

2. They reverence the Sabbath (Saturday) keeping it ſolemn equally with the Lords day.

3. They eat not of thoſe Beaſts, which in the Old Law are cenſured for unclean.

4. They

4. They Conſecrate the Sacrament of the Euchariſt in Unleavened Bread: contrary to the Cuſtome of all the Eaſt, the *Armenians* excepted. Nevertheleſs *Tecla* an *Habaſſine* Monk and Prieſt, ſaith, that they Celebrate ordinarily in Leavened Bread, but on the day of the Inſtitution of the Lords Supper (the Thurſday before Eaſter) they do it in Bread Unleavened over all *Habaſſia*, *an. Th. à Jeſ. l. 7. p. 1. c. 13.* 4. Alv. hiſt. Æthiop. cap. 11. 5. Alvar. ibid.

5. And Communicate in both kinds, which they receive ſtanding. And all of them, as well of the Laity as Clergy, at leaſtwiſe every week, the Prieſt miniſtring the Bread, and the Deacon the Wine with a ſpoon. *Tecla. Abiſſin. Joel. Zag. Zab. de rel.* But yet onely in the Temple, It being not lawful for any (not the King or Patriarch) elſewhere to Communicate. After the Receiving whereof it is not lawful for them to ſpit that day till the ſetting of the Sun. *Zag. Zab. ibid.* Tecla Abyſſ. ap. Th. à Jeſ. loc. alleg.

7. And that even to their young Infants, preſently after they are Baptized: * which in their Males is 40 daies after their birth, and in Females 80. (except in peril of death, for then they are preſently Baptized. *Tecla. Abiſſin. ibid.*) till which time be compleat, their Women alſo enter not into the Temple. *Zag. Zab. ibid.* *Tecla. Abiſſin. ap. Tho. à Jeſ. de conv. verſ. gent. l. 7. pa. 1. c. 13.*

8. They

8. They profeſs but one Nature and one Will in Chriſt, yet without any mixtion or confuſion of the Divine and Humane ſubſtances. *Tecla. ap. Th. à Jeſuit. l. 7. pa. 1. c. 13.*

9. Believe the Reaſonable Souls of men to be traduced from Parents by ſeminal propagation. *Zag. Zab. de relig. Æthiop. in fine. Th. à Jeſ. l. 7. p. 1. c. 8.*

10. Believe the Souls of their Infants, departing afore Baptiſm, to be ſaved, becauſe they are ſprung from faithful Parents, and namely the vertue of the Euchariſt, received by the Mother after Conception to ſanctifie the Child in her womb. *Zag. Zab. ibid. Th. à Jeſ. l. 7. p. 1. c. 8. Alvar. hiſt. Æthiop. c. 22.*

11. They preſently upon Commiſſion of ſin reſort to the Confeſſour, and at every Confeſſion (though it were every day) receive the Sacrament of the Euchariſt. *Zaga Zabo ibid.*

12. They have only Painted, not Maſſie Images in their Churches. *Tecla. ubi ſupra.*

13. They accept onely the three firſt general Councels, rejecting that of *Chalcedon*, for determining two Natures to be in Chriſt, and for condemning *Dioſcorus* the Patriarch of *Alexandria*. *Tecla. Abiſ. ibid.*

14. Elevate

14. Elevate not the Sacrament in Celebrating of the Eucharist, but keep it covered: neither reserve it after the Communion.

15. To excommunicate obstinate sinners is peculiar to their Patriarch, which yet is not usual among them except in case of Murther. *Zag. Zab. ib.* Alva. eod. loco.

16. Their Priests and other inferiour Ecclesiastical Ministers (as also Monks) live by their labour, having no Tithes for their maintenance, nor being suffered to crave Alms. *Zag. Zab. loc. citato.*

17. But the Conferring of Bishopricks, and other Ecclesiastical benefices (except the Patriarchship) belongeth onely to the King. *Zag. Zab. ibid.*

18. Use neither Confirmation, nor extream Unction. Zag. Zab. loco citato.

19. Admit the first Marriage in their Bishops and Priests, but not the second, except their Patriarch dispense. Alva. li. citat. c. 5.

20. Eat flesh every Friday (as on other days) betwixt Easter and Whitsunday: as on every Saturday also through the whole year, except in Lent. Alva. c. 13. Zag. Zabo, ubi supra.

21. Baptize themselves every year on the day of the Epiphany, in Lakes or Ponds.

Concerning which first and last points, namely, of their Circumcision, and annual Baptisms, I have somewhat to observe: namely, first, touching their Circumcision,

cumcision, that they observe it, not so much perhaps of Religion, as of an ancient Custome of their Nation. For although their Circumcising on the eight day, seemeth to imply that they received it from the *Jews*, yet, their Circumcising of both Sects, as certainly argueth, that they did not so. And, if the *Habassines* be of the race of the ancient *Æthiopians*, the doubt may be the less: because *Herodotus* and others have recorded it, for an ancient Ceremony of that Nation. Or, if they be not of the *Æthiopian* race, but of the progeny of the *Arabians*, as by *Uranius* in *Stephanus Byzantius*, it should appear, recording them for a Nation of the *Arabians*, near to the * *Sabæans*: even in this case also, the occasion and original of Circumcision among the *Abassines* will be discerned well enough: namely, because it is specially storied, to have been a very ancient Ceremony among the *Arabians*: among whom it might have beginning, by reason of the descent of many of

Herod. l. 2. par. à Med.

Stephan. Byzant. περὶ πόλ. in dictione Ἀξῶμις.

† Liturg. Æthiop. in Tom. 6. Biblioth. Vet. Pat. p. 59.

* Zag. Zabo de Morib. Æthiop. apud Damian.

* *Which seemeth to be true, both because in the* † Æthiopian *Liturgy, they term their own Kingdom the Kingdom of* Sheba, *and also, because the K. of* Habassia, * *deduce lineally their descent, from the Queen of* Sheba *that came to see* Solomon: *which* Sheba, *is to the skilful, certainly known*

known to be in Arabia: *and either the same, that we call* Arabia felix, *or some part of it. And certainly it is observed by Learned men, that* Arabia fœlix, *in the Eastern Tongue, is named* שבא, *as* Arabia deserta קדר, *and* Arabia Petræa נבת, *or* סעל.

of the *Arabians*, from *Ismael*, and from the other Sons of *Abraham*, by *Keturah*, planted in *Arabia*, of which *Sheba* is by name recorded for one. But yet, if the *Abassines* observe Circumcision, not, as an ancient National Custome, but in any sort for Religion sake, then it may be excused in such manner, as * one of their own Bishops hath professed, namely, that it is done onely in remembrance, and love, and imitation of our Saviour, because he was Circumcised, and not for any other opinion of holiness at all.

Gen. 25 3.

Shindler. in Dictionar. Pentaglot. in ערב

* Za. à Zaho, ubi supra.

And secondly, touching their annual Baptizings in the Feast of the Epiphany, which they (with many ancients of the Church) suppose to be the day of our Saviours Baptism, it is declared by the † *Æthiopian* Bishop above mentioned, to be practiced among them, not as any Sacrament, or any conceit of sanctification to be obtained by it, but only as a memorial of Christs Baptism, because as on that day he was Baptized in *Jordan*. Even as the

† De Religion. Æthiop. long. ant. med.

* *Moscovites*

* Possevin. de Reb. Moscov. pag. 6.

* *Moscovites* also do the like on the same day, in Rivers, and for the same reason, which appeareth the more evidently to be so, because this yearly Baptizing is no ancient Ceremony of the *Habassines*, but a fashion of late taken up among them, as *Alvarez*, that lived long in those parts, hath related, as being, namely the institution of † his Grandfather, that then reigned in *Habassia*, being about 100 years ago.

† Alvarez. hist. Æthiop. c. 95.

CHAP.

CHAP. XXIV.

Of the Armenians.

THe Armenians, for traffick to which they are exceedingly addicted, are to be found in multitudes, in moſt Cities of great trade, ſpecially in thoſe of the Turkiſh Empire, obtaining more favour and priviledge among the Turks and other Mahumetans, * by a Patent granted that Nation under Mahumets own hand, then any other Sect of Chriſtians. Inſomuch that no Nation ſeemeth more given to Merchandize, nor is for that cauſe more diſperſed abroad, then the Armenians, except the Jews. But yet the native Regions of the Armenians, and where they are ſtill found in the greateſt multitude, and their Religion is moſt ſupported, are *Armenia* the greater (named ſince the Turks firſt poſſeſſion of it *Turcomania*) beyond *Euphrates*, and *Armenia* the leſs on this ſide *Euphrates*, and *Cilicia*, now termed *Carmania*.

* Vid. Poſtel. lib. de 12. Linguis. Tit. de Lingua Armenica.

Now the Armenians touching their Eccleſiaſtical Government, were anciently of the Juriſdiction of the Patriarch of *Conſtantinople*, as being * Provinces of

* Notitia provinciarum Orient.

the Dioceſs called *Pontica*, which together with the Provinces of the Dioceſs *Aſiana*, and of *Thrace*, (three of the thirteen Dioceſſes, into which the whole Empire was divided) were by the Councel of *Chalcedon*, aſſigned, or elſe confirmed, to the Patriarch of *Conſtantinople*, for his juriſdiction. But at this day, and very long ſince, even before *Photius* his time, (as is evident by his circular Epiſtle) the Armenians are departed, both from the Government of that Patriarch, and from the communion of the Grecians, (whom at this preſent, they have in more deteſtation then any other Sect of Chriſtians) and that principally, for the very ſame occaſion, for which the Jacobites of *Syria* withdrew their obedience from the Patriarch of *Antiochia*, namely, the hereſie of one only Nature in Chriſt. And ever ſince that departure, they acknowledge obedience, without any further or higher dependance, to two Patriarchs of their own: whom they term Catholicks. Namely, one of the greater *Armenia*, the Families under whoſe juriſdiction exceed the number of 150000, beſide very many Monaſteries: *Leonard. Sidon. epiſc. ap. Th. à Jeſ. l. 7. p. 1. c. 19.* who at this preſent * keepeth reſidence, in the Monaſtery of *Ecmeazin*, by the City, &c. *Leonard. Sidon. epiſc. ap Tho. à Jeſ. loc. citato.* by the City of *Ervan* in *Perſia*, being tranſlated thither

Concil. Chalced. Can. 28.

Photii. Epiſt. encycla apud Baron. Tom. 10. Annal. Anno 86.

* Miræ Notit. Epiſcop. Orb. pag. 36. Boter. Relation. p. 3. l. 2. c. de Dioſcorian.

thither by occasion of the late wars betwixt the Persians and the Turks: but his ancient Seat was *Sebastia*, the Metropolis of *Armenia* the greater: and the other Patriarch of *Armenia* the less, the Families of whose jurisdiction are esteemed about 20000. *Leonard. Sidon. ubi supra.* who anciently kept at * *Meliteny*, the Metropolis of that Province, but now is resident in the City of *Sis*, not far from *Tarsus* in *Cilicia*, the middle limit or *Interstitium*, of those two Patriarchs jurisdictions, being the River *Euphrates*.

* Concil. Chalced. Action. 1. in subscription. b.

Such at this present is the state of the Armenian Church, and the jurisdiction of their Patriarchs. But it should seem, by that I find recorded, by *Otho Phrisingensis*, upon the report of the Legats of *Armenia*, sent from the Catholick, to the Bishop of *Rome* in his time, that the jurisdiction of the Catholick of *Armenia*, was then far larger, as namely, that he had above a thousand Bishops under his obedience: Except *Otho* perhaps mistook, as I verily believe he did, obedience for communion: for as touching the communion, which the Armenians maintained with other Jacobites, it extended indeed very far: But the jurisdiction of *Armenia*, for ought I can find in any record of antiquity, contained only four Provinces, namely, the two *Armeniaes*

Otho. Phrising. l. 7. c. 32.

before mentioned, the greater and leſs, and the two Provinces of *Cilicia*. In which ſmall circuit, that ſuch a multitude of Biſhops ſhould be found, is utterly uncredible, eſpecially becauſe we find Regiſters extant, both of the Biſhops of the two *Armeniaes*, in the * Novel of *Leo-Sophus* the Emperour, touching the precedence of Metropolitans: and likewiſe of the Biſhops of *Cilicia*, in * *Gulielmus Tyrius*: and all of them put together, exceed not the number of thirty. And although I find that * *Juſtinian* divided the two *Armeniaes* into four Provinces, (which yet to have been after reduced again into two, the Novel of *Leo* even now mentioned aſſureth us) yet were not for that cauſe, the number of Biſhops encreaſed any whit the more.

* Tom. 1. Juris Oriental. l. 2.

* De Bel. ſacro. l. 14. c. 12.

* Novel. 31. c. p. 1.

Now, touching the Properties of their Religion.

1. They are charged with the opinion of one Nature in Chriſt: yet not as *Eutyches* imagined it one, namely, by a permixtion and confuſion of the divine and humane Natures, but yet by ſuch a conjunction and coalition of them, that they both together, make but one compounded Nature in our Saviour, as the body and ſoul, but one compound Nature in man. But nevertheleſs, it ſeemeth by the confeſſion of the Armenians, which we have extant touching the Trinity, ſent

1. Niceph hiſt. Eccleſiaſtic. l. 18. c. 53.

sent by the Mandate of the Catholick of *Armenia*, to the Patriarch of *Constantinople*, not fifty years ago, that at this present, they have utterly renounced that phantasie.

2. They believe the Holy Ghost proceedeth only from the Father.

3. They celebrate the Sacrament of the Eucharist with unleavened Bread (as the Romans do.)

4. They deny the true Body of Christ to be really in the Sacrament of the Eucharist, under the *Species* of Bread and Wine. *Guid. sum. de hæresib.* They mingle not Water with Wine in the Eucharist: An ancient opinion and property of theirs, for I find it * recorded of them, (and condemned) in the sixth general Councel. But they retain it notwithstanding still.

5. They receive Infants presently after Baptism to the communion of the Eucharist, affirming, that Baptism cannot be conferred without the Eucharist. *Guid. sum. de hæresib.*

6. They deny the vertue of conferring Grace, to belong to the Sacraments. *Guido loc. alleg.* They reject Purgatory, and pray for the dead. *Th. à Jes. l. 7. p. 1. c. 17.*

7. They believe that the souls of holy

Confess. Armenior. art. 26,27,28,29, 30,&c. 2. Alfons. 2. Castro. l. 5. cont. Hæres. Titul. de Deo. Hæresi. 12. Boem. de Morib. gent. l. 2. c. 10. 3. Nicephor. loc. sup. citat. Liturgia Armen. apud Cassandrum de Liturgiis. 4. Nicephor. loc. citat. Liturg. Armenior. ubi supra. *Concil. Constantinop. 3. Can. 32. 5. Boem. de Morib. gent. l. 2. c. 10. 6. Guido. in Sum. de hæresib. Alfons. à Castr. l. 12. cont. Hæres. Tit. de Purgatorio. hæresi. 1. Boem. loc. citato.

7 Bellon. Observ. l. 3. c. 12. Postel. in Lingua Tzerviana.

men obtain not bleſſedneſs till the univerſal Judgment. *Th à Jeſ. l. 7. p. 1. c. 17.* They admit married Prieſts, and as *Burchardus* hath recorded. *deſcr. terr. ſanct. p. 2. c. 2. §. 9.* admit none to be ſecular Prieſts, except they be married. They re-baptize thoſe that come to their communion from the Latine Church. *Guid. Sum. de hæreſib.* but exclude their ſecond Marriage.

8. Boem. loc. citat.

8. They abſtain from eating unclean Beaſts.

9. Nichol. Peregr. Orient. l. 4. c. 19. Boter. Rel. p. 3. l. 2. c. Dioſcorian.

9. They eat fleſh on Frydays between Eaſter and Aſcenſion day.

10. Vitriac. hiſt. Orient. c. 79.

10. They faſt in Lent moſt ſtrictly, without Eggs, Milk-meats, Fleſh, Oyl, Wine, *&c.* only with Fruits, Herbs, Roots, and Pulſe.

11. Vitriac. loc. citato.

11. They celebrate not Chriſtmas day when other Chriſtians do (*Decemb.* 25.) but faſt on it: And inſtead of it, celebrate the Feaſt of our Saviours Baptiſm, namely, on the day of the Epiphany.

12. Boter. loco citato.

12. They ſolemnize the Feaſt of the Annunciation, the ſixth day of *April.* The Purification, the fourteenth of *February,* &c.

CHAP.

CHAP. XXV.

Of the Maronites.

THE *Maronites*, who were so named, not of an Heretick called *Maron*, as many falsly write, *Prateol. de sect. Heretic. in verb. Maronitæ.* But of a holy man of that name, for we find mentioned in the Book of Councels the Monastery of S. *Maron. Concil. Constantinop. sub. Men. act.* 5. the Monks only whereof at first were termed Maronites: They are found in small numbers, in *Aleppo, Damascus, Tripoly* of *Syria*, and in *Cyprus*: But their main Habitation, is in the Mountain *Libanus*. Which although it contain in circuit about * 700 miles, and is possessed only in a manner by the Maronites, who for that priviledge, namely, to keep themselves free from the mixture of Mahumetans, pay the Turk * large tribute: yet of all Sects of Christians, they are the least, as being esteemed not to pass in all * 12000 houses, (all in scatter-

* Possevin. Appar. Sacr. in Maronit.

* *Namely, for every one above* 12 *years old*, 17 Sultanines *by the year*, (*the* Sultanine *weigheth a dram*

* Boter. Relat. p. 3. l. 2. c. de Maronit. Possevin. loco citato.

ing Villages) beſide a few Monaſteries, by reaſon of the indiſpoſition of *Libanus* in moſt places, for frequent habitation. For beſide the craggedneſs or ſteepneſs of that Mountain, which maketh many parts of it in a manner inacceſſible, the higher ridges of it, (which by *Brocardus* his relation are ſo eminent, that they may be diſcerned forty leagues off) are alſo covered in a manner continually with ſnow, which it retaineth, as *Tacitus* with * others, hath left recorded, notwithſtanding the heat of that Climate, even in the neareſt approach of the Sun. And is ſcarcely, as hath been obſerved by *Poſtel*, in one Summer of thirty to be found clear of it: for which very cauſe and no other, that Mountain ſeemeth to have gotten the name of *Lebanon*. For לבן in the ancient language of thoſe parts (the Phœnician or Hebrew Tongue) ſignifieth *White*, and לבנה *Whiteneſs*: Even as, for the like whiteneſs of ſnow, *Gerundenſis* hath remembred *Canus* (the higheſt part of the *Pyrene* Hils) to have obtained that name. And as *Feſtus* ſuppoſeth the *Alpes*, for the ſame cauſe to have gained theirs, that in the *Sabine* dialect

dram of gold, about 7 s. 6 d. *of our money*) *and for every ſpace of ground* 16 *ſpans ſquare, one* Sultanine *yearly, as is recorded by* Poſſevine.

Brocard. in Deſcr. Terr. ſanctæ.

Tac. hiſt. l. ult. * Vitriac. hiſt. Orient. c. 48.

Poſtel. deſcript. Syriæ. p. 53.

Gerun. l. 1. Paralipom. Hiſpan. ca. de terra Roſcil. Feſt. in Dictionn. Album.

dialect being termed (saith he) *Alpum*, which the Romans in theirs named *Album*. For so touching the original of the name *Libanus*, had I much rather think, then be led by the phantasie of *Isidorus* and some * others, namely, that *Libanus*, should purchase that name of frankincense, which the Grecians call λίβανος, and the Jews לבונה. For, if it be not true, which yet *Theophrastus* and *Pliny* write, that frankincense is gotten only in *Arabia fœlix*, (according with that of *Virgil*, *Solus est Thurea virga Sabæis*) by reason of which property of place, to burn incense is termed in *Tertullian*, *Aliquid Arabia incendere*: if that I say be not true, for indeed, I find in *Dioscorides*, record of frankincense gotten in *India*, and in *Pedro Cieza* of the like in some part of *America*, yet is there no mention or remembrance in any History of Nature, or other, as I take it, that frankincense was ever gotten in the Hill of *Libanus*.

Isido. Origin. l. 14. c. 8.
*Stuk. in Con. ad Arian. Periplum. Mar. Erythræ. p. 47. Adricom. Theatr. terr. sanct. in Nephtalim. Numb. 63. Theophrast. hist. Plantar. l. 9. c. 5. Plin. l. 12. c. 14. Virg. Georg. l. 2. Tertul. de coran. Milit. circa Med. Dioscorid. de Medic. mater. l. 1. c. 7.

The Patriarch of the Maronites (to come nearer to our purpose) who is noted to be a Monk of S. *Antony*, and to have under his jurisdiction * eight or nine Bishops, keepeth residence for the most part in *Libanus*, in a Monastery of S. *Anthony*, and now and then in *Tripoly*: And is * one of them, that challenge the title of the Patriarch of *Antiochia*, keeping ever

* Possevin. Appar. sacr. in Maronit.
* Boter. Rel. p. 3. l. 2. c. de Maroniti. Possevin. loc. citato.

ever the name of *Peter* as the Patriarch of the Jacobites, the other challenger of the same dignity, doth of *Ignatius*. But touching Religion, the Patriarch of the Maronites professeth obedience at this present, to the Bishop of *Rome*, yet but lately, in *Clement* the eighth his time: And both he, and all the * Maronites, are become of the Roman Religion, (being the only Nation of the East, except the Indians, lately brought also to the Roman Communion, that acknowledgeth that obedience) and have * a Seminary in *Rome* of *Gregory* the thirteenth his foundation, for the trayning up of the youth of their Nation in that Religion. But before that alteration, these were the Characters of their Religion:

* Possev. loc. citato. Bote. loc. cita. Miræ. Notit. Episcop. Orbis. p. 34. Tho. à Jes. de Conv. Gent. l. 3. c. 3.

1. That the Holy Ghost proceedeth only from the Father. *Th. à Jes. l. 7. p. 2. c. 6.*

2. That the souls of men were all created together from the beginning. *Id. loc. citato.*

3. Not to baptize male Children together. *Interrog. Patriarch. Maronit. ap. Th. à Jes. l. 7. p. 2. c. 5.*

4. That Hereticks returning to the Church are to be re-baptized. *Th. à Jes. l. 7. p. 1. c. 6.*

5. That the Child is made unclean by the touch of the Mother till she be purified, which after a male child is forty dayes,

dayes, and eighty after a female, for which reaſon they baptize not their Infants afore thoſe terms. *Th. à Jeſ. loc. citato.*

6. That they celebrated the Sacrament of the Euchariſt in both kinds. *Poſſevin. Appar. ſac. in Maronitæ. Patriarch. Maronit. Interrog.* 3. *ap. Tho. à Jeſ. lib.* 7. *pag.* 2. *cap.* 5.

7. And in leavened Bread. *Th. à Jeſ. l.* 7. *p. c.* 6.

8. Diſtributing to all the Communicants each one a piece of the ſame Bread, (which they conſecrate in great maſſes) together with theſe words of the Goſpel, *He bleſſed and brake and gave to his Diſciples, ſaying, take, eat,* &c. *Mat.* 26. 26. *Id. Patriarch. Interro.* 3. *ap. Th. à Jeſ. loc. citat.*

9. To diſtribute the Sacrament of the Euchariſt to Children before the uſe of reaſon, and firſt preſently after Baptiſm. *Th. à Jeſ. l.* 7. *p.* 2. *c.* 5. *ſſ.* 9. *& cap.* 6.

10. Not to reſerve the Sacrament of the Euchariſt. *Patriarch. Maron. ubi ſupra.*

11. Nor to carry it to any ſick perſon in danger of death. *Th. à Jeſ. lib.* 7. *pag. cap.* 5.

12. To omit Confirmation by the Biſhop. *Patriarch. Maron. Int.* 2. *ubi ſupra.*

13. To

13. To exclude the fourth Matrimony, in every person as utterly unlawful. *Id. Ibid. Interrog. 5.*

14. That Marriage is not inferiour to single life. *Th. à Jes. lib. 7. pag. 2. cap. 6.*

15. Utterly to dissolve Matrimony in case of adultery, and marry another. *Patriarch. Maronit. Interrog. 5. ubi supra.*

16. That the Father may dissolve the Matrimony of his Son or Daughter, if he mislike it. *Th. à Jes. lib. 7. pag. 2. cap. 6.*

17. Not to ordain young men Priests or Deacons, except they were married. *Patriarch. Maronit. Inter. 6. ubi supra. Possevin. in Appar. sacr. in Maronitæ.* But yet to restrain their second Marriage. *Th. à Jes. Ibid.*

18. To create Children five or six years old sub-Deacons. *Patriarch. Maronit. Inter. 5. ubi supra.*

19. That no man entreth the Kingdome of Heaven before the general Judgement. *Th. à Jes. lib. 7. pag. 2. cap. 6.*

20. Not to fast on the Lords day, nor on the Sabbath. *Th. à Jes. loc. citat.*

21. In the dayes of fasting, not to celebrate Mass in the Evening. *Patriarch. Maronit. ap. Th. à Jes. lib. 7. pag. 2. cap. 5.*

22. Not

22. Not to eat of any thing ſtrangled, or of ſtill blood. *Id. lib. 7. pag. 2. cap. 6.*

23. To exclude Women during their monethly Iſſues, both from the Euchariſt, and from the Church. *Patriarch. Maronit. Inter. 8. ubi ſupra.*

24. Their main Errour was, the hereſie of the Monothelites, touching one onely will and action in Chriſt. Which errour although they renounced about forty years ago, and reconciled themſelves then, to the Roman Church, at what time thoſe parts of *Paleſtine* and *Syria* were in the Chriſtians hands, as * *Jacobus à Vitriaco*, and *Gulielmus Tyrius*, the one Biſhop of *Acon*, and the other of *Tyre*, have recorded: yet ſhortly after, when thoſe parts were by *Saladin*, the King of *Ægypt* and *Syria*, recovered from the Chriſtians, thoſe Maronites relapſed, and forſook again the Roman Communion, till the late times of Pope *Gregory* the Thirteenth, and *Clement* the Eighth, with whom they again renewed it.

Vitriac. hiſtor. Orient. c. 78. Tyrius de Bello ſacro. l. 22. c. 8. Saligniac. Itiner. Tom. 8. c. 2. * Vitriac. & Tit. locis jam citatis.

And, this hereſie of the Monothelites, ſpringing out of that bitter root of the Jacobites, touching one only Nature in Chriſt, was the laſt of that long and wicked train of hereſies, which upon the contempt of the Councel of *Chalcedon*, exceedingly waſted and ruined the Eaſt Church,

Church, for after that the deteſtation of *Neſtorius* hereſie, touching two Perſons in our Saviour, (condemned in the third general Councel) had ſo immoderately diſtempered the phantaſies of *Eutyches* in *Conſtantinople*, and of the Patriarch of *Alexandria*, *Dioſcorus*, with other their adherents, that they thought not themſelves ſafe enough from the hereſie of two Perſons, till they were fallen into the other and oppoſite extremity of one Nature in Chriſt, the divine and humane Natures in Chriſt (in their conceits) by permixtion and confuſion of ſubſtances, and of properties growing into one, upon their adunation: and withal, that the humane Nature of Chriſt was not conſubſtantial to ours, but of another kind, and condition, which phantaſies the fourth general Councel condemned: After, I ſay, this hereſie of *Eutyches* and *Dioſcorus*, had grown to that head in *Ægypt* and *Syria*, that like to a violent and furious ſtream, whoſe courſe would not be ſtayed, it bare down before it all oppoſitions, and among the reſt, that great and reverend Councel of *Chalcedon*, that had condemned it, and was condemned by it, it gave occaſion for an infinite train of hereſies to follow at the breach, which it had made.

For firſt (to omit infinite extravagant branches, that ſprang from it, and infinitely

nitely deformed the Church, renting with many schisms the unity, and with as many heresies wounding the faith of it) it drew after it, the heresie of the passibleness of the Deity, because the Deity of Christ, was become (in their conceits) the same Nature with the humanity, that was passible. Secondly, (the absurdity of that being discerned) it occasioned another extreamly opposite, namely, of the impassibility of the humanity of our Saviour, (but on the same ground) because namely, it was become one Nature with the Deity, which now we know to be impassible. Thirdly, when the fondness of both were discovered, it bred a new device, touching one Nature in our Saviour (as the wit of Hereticks will better serve them, to devise a thousand shifts to delude the truth, then their pride will suffer them once to yield and acknowledge it) It bred, I say, a new device, namely, to be one, not by permixtion or confusion of substances, as *Eutyches* first taught, but only by composition, the Deity and Humanity, by coalition becoming one Nature in Christ, as the body and soul grow into one Nature in Man. And fourthly, when this phantasie began also somewhat to abate, and relent in many: yet still a fraction as it were, or rather a consequent of it was retained, (for indeed it implieth by necessary consequence

Vid. Niceph. Hist. Eccles. l. 18. c. 45. & sequent. Leont. de Sectis. Action. 5. &c.

ſequence the unity of Nature) namely, that there was but one will, and one action of both Natures, in the Perſon of our Saviour. And God knows, what a train and ſucceſſion of hereſies might have followed theſe, if that Lord, whom they had infinitely wronged by their wanton and wandring conceits of him, had not, to ſtop the courſe and ſtream of their wickedneſs and folly, brought on them, the Sarracens of *Arabia*, for even while the Church, ſpecially that of the Eaſtern parts, was in great perplexity and travel, with the hereſie of the Monothelites, (which I laſt mentioned) the Mahumetans of *Arabia*, like a mighty inundation brake forth, and overwhelmed all, and them firſt, that firſt, and moſt had wronged the Son of God, by foſtering the forenamed hereſies, and the infinite brood that ſprung of them, I mean, *Ægypt* and *Syria*, and to this day, both they, and the neighbouring Nations that had been infected by them, remain in thraldom. But yet as in the diſeaſes and diſtempers of our bodies, contraries are uſually healed by contraries, ſo ſeemeth it to have fallen out in the diſtempers of theſe mens Religions, for as worldly proſperity and wantonneſs of wit, (ordinary companions) wherewith theſe Nations in thoſe times abounded, bred in them their ordinary children,

children, namely, proſperity of the world, pride, and wantonneſs of wit, errour, which couple in matter of Faith and Religion, is wont to produce no better iſſue then hereſie. So on the other ſide, having now at length their hearts humbled, and their wits tamed by that poverty and affliction, wherein the tyranny and oppreſſion of the Arabians and Turks hath long holden them, it ſeemeth the Lord hath taken pity on them, (as it is his property not to deſpiſe humble and broken ſpirits, and to remember mercy in the midſt of judgement) and reduced them, or the moſt of them, to the right acknowledgement of his Son again. For certainly, that they and other Chriſtians of the Eaſt, have (at leaſt in theſe latter times) diſclaimed and abandoned, thoſe heretical phantaſies touching our Saviour, wherein by their miſleaders they had been anciently plunged, (and which many Chriſtians of theſe Weſt parts, ſtill charge them withal) doth manifeſtly appear, Firſt, of * the *Jacobites*, and Secondly, of the * *Neſtorians*, by their ſeveral Confeſſions, tranſlated out of the Syriack Tongue by *Maſius*, and extant in *Bibliotheca veterum Patrum*. Thirdly, of the * *Armenians*, by their own Confeſſion alſo, tranſlated by *Pretorius*.

* Biblio. Vet. Patr. Tom. 4. p. 1049. & 153.

* Confeſſ. Armen. de Trinitat. Art. 26, 27, 28, 29, 30.

* Baron. Tom. 6. Annal. in fin.

Fourthly, of the * *Cophti*, by the profession of their faith extant in *Baronius*. Fifthly, of the * *Habassines*, by the relation of *Zago Zabo*, a Bishop of their own. Sixthly, of the *Indians*, by their reconcilement to the Church of *Rome*, mentioned by *Possevine*. And Seventhly, of the * *Maronites*, by their like reconcilement, recorded by him, and by others.

* De Relig. & Morib. Æthi. ap. Domian. à Goes.

*Possev. App. fac. in Nestor.

* Possev. l. citat. in Maron. Bot. Rel. p. 3. l. 2. c. Maron.

CHAP.

CHAP. XXVI.

Of the ſeveral Languages, wherein the Liturgies of Chriſtians in ſeveral parts of the World are celebrated.

AND thus have I related, the ſeveral Sects of Chriſtians, that are abroad in the World, with the places of their Habitations, and the ſpecial Characters (that are recorded) of their Religions. One Point notwithſtanding of their difference, have I left purpoſely as yet untouched, both for the ampleneſs of the matter, and becauſe, I conceive, you would have it declared ſeverally. Namely, touching the different Languages, in which all theſe ſeveral ſorts of Chriſtians, celebrate their Liturgies, or divine Service.

But firſt, to ſpeak a word or two, of the publick ſervice of the Jews, and of the Mahumetans, in their Synagogues, and *Meskeds*, (ſeeing I intreated before of thoſe Religions) The Jews, where they obtain liberty for their Synagogues,

celebrate theirs, in the ancient Hebrew Tongue, as *Michovius*, with many others, hath related, and as is manifeſt, by their own Editions, of their publick Prayers, printed both at *Venice*, and in *Polonia*, in that Language.

Michov. l. 2. de Sarmatia. c. 1. Cruſ. Turcog. l. 7. p. 487, &c.

But the *Mahumetans* have theirs in the *Arabick* Tongue, (the native Language of their Prophet) as *Georgevitz*, *Richerius*, and ſundry others, have recorded: So that not only in *Arabia*, and *Ægypt*, and *Barbary*, and *Paleſtine*, and *Syria*, and *Meſopotamia*, (in which parts the Arabick Tongue is become the vulgar Language) the Alchoran is read, and their publick devotions exerciſed, in Arabick: but alſo in *Greece*, and *Natolia*, and other parts of the Turkiſh Dominion, where the Greek, and Turkiſh, and Slavonick Tongues are vulgar, as alſo in *Perſia*, in *Tartary*, in *India*, where they have other native, and peculiar Languages, the Mahumetans read the Alchoran, * (which they ſuppoſe were profaned, if it were tranſlated into vulgar Tongues) and perform their publick devotions, in that Language.

Georg. de Rit. Turc. l. 2. c. 1. Richer. l. 2. de morib. & inſt. Turc. Cruſ. Turco. l. 7. p. 487.

*Geor. de Rit. Turc. l. 2. c. de Sacerdotibus.

But Chriſtians in celebrating of their divine Liturgies, differ touching the Language very much. Indeed I find it recorded in *Durandus*, (but upon what warrant and authority I cannot find) that till the time of *Hadrian* the Emperor, that

Durand Ration. divin. l. 4 ¶ 10.

(that is about 120 years after Christ) their Liturgies were all celebrated in the Hebrew Tongue: and that then, the Oriental Church began, first to celebrate them in Greek. Indeed me thinks it is possible, that the Christians of the Gentiles might in honour of the Apostles, retain the Apostles Liturgies, in the very Tongue wherein by the Apostles themselves, they had been first ordained, for it is not to be doubted, but * many years passing (about ten) after our Saviours ascension, before the Apostles left *Syria*, and sundred themselves to preach the Gospel abroad in the World, among the Gentiles and forrain Nations: It is not to be doubted, I say, but the Apostles, while they remained in *Jury*, ordained Liturgies in the Jewish Tongue, for the use of those Jews, whom they had converted to Christianity: which Liturgies by the Christian Disciples of the Jewish Nation, dispersed in many Provinces of the Gentiles, might together with Christian Religion, be carried abroad, and gladly entertained among the Gentiles. This is possible, I say, but if it be also true, (as I have not observed any thing in antiquity, that may certainly impeach the truth of it) yet that which is spoken by *Durandus* of those Liturgies in the Hebrew Tongue, must be understood, (I doubt not) of the Hebrew then vulgar

* Vide Baron. tom. 1. Annal. ad An. Ch. 44. S. 14.

and usual, that is to say, the Syriack Tongue: not only, because in that Language, we find them in these times, celebrated by the Christians of the East: but also because I can conceive no reason, either, why the Liturgies should be ordained by the Apostles, in that Language which the Jews themselves (the learned excepted) understood not, if it were done for the Jews: or else why the Gentiles, should translate them, (or use them so translated) out of the Hebrew into the Syriack, seeing both were to them alike, vulgarly known, and not understood. But howsoever it was in that most ancient and primitive state of the Church, in and immediately following the Apostles times, the difference certainly among Christians in these present times, in that behalf is very great, some of them celebrating their Liturgies in their own native and vulgar, and some other in learned and forrain Tongues.

The Christians then (to speak first of the first sort) that celebrate them in their own vulgar Languages, are the Armenians, Habassines, Moscovites, with Russians, Sclavonians, and Protestants.

For that the *Armenians* (howsoever otherwise in their Ceremonies belonging to divine Service, they approach

nearer, as * *Bellonius* and others report, to the Rites of the Latine Church, then any other Sect of Christians) that they, I say, exercise their common divine Service in the Armenian Tongue, *Jacobus à Vitriaco*, *Brocardus*, *Michovius*, *Breitenbachius*, and many others, some of their own experience, and others of certain relation, have left recorded. And namely, as touching the translation of the holy Scripture into the Armenian Tongue, which at this present, is in solemn use among them, the Armenians themselves, * *Sixtus Senensis* hath recorded, attributeth it, to no other Author then to *Chrysostome*: who also, out of the History of *George* Patriarch of *Alexandria*, written of the Life of *Chrysostome*, remembreth it specially to have been *Chrysostomes* Work, after his banishment from *Constantinople*, while he lived in those parts of *Armenia*, to which, as we read in * *Sozomen*, he was by the Emperours Decree confined, and there died. And certainly, that the holy Scriptures, were translated into the Armenian Tongue, before *Theodorets* time, who lived soon after *Chrysostome*, for he flourished about the year 440, *Theodoret* himself (although he name not the Author of the Translation) hath left recorded: as I find also acknowledged by *Angelus Roccha*, in his discourse of the *Vatican* Library, not only that *Chrysostome*

* Bellon. observ. l. 3. c. 12. Vitriac. hist. Or. c. 79. Brocard. descri. ter. sanct. Michov. de Sarm. l. 2 c. 1. Breitenbach. peregrin. c. de Armen. Postel. de ling. Arm. Bellon. loco citat. Nichol. peregrin. Or. l. 4. c. 19. Villa. de voyages. l. 2. c. 23. Bot. Rela. p. 3. l. 2. & alii plu. * Sixt. Senens. l. 4. Bibl. sanct. in Joan. Constant.

* Sozom. hist. l. 8. c. 22. Theod. l. 5. de curand. Græc. Affect. post med.

Roccha in Bibliotheca Vatican. p. 157.

is said to have translated of the Scriptures into the Armenian Tongue, but that he is also celebrated among the Monuments of the same *Vatican*, as the * Inventor of the Armenian Characters still in use.

* Id. p. 155 & Mut. Pansa de Bibl. Vatic. p. 4. discors. 21. Alvarez. hist. Æthiop. c. 159.

And touching the *Habassines*, *Alvarez* a Portuguez, that lived many years among them, hath not only left recorded, that they read Scriptures in the *Tigian* Tongue, which is a dialect of the Habassin, (for *Tigia* he noteth to be that part of *Habassia*, which first received Christianity) into which Language, *Sabellicus Supplem. histor. l.* 8. recordeth both the Old and New Testament to have been translated out of the Chaldee: But * he, with many others, that they celebrate their Liturgy in their own Language, though the Chaldee be esteemed among them, as their learned Tongue, which also the Liturgy it self, (you may find it in the new Edition of *Bibliotheca veterum Patrum*) if you mark the long answers of the people to the Priest, in their prayers, doth evidently import.

Idem. c. 11. * Postel. de Ling. Indica. Theu. Cos. l. 2. c. 14 Villam. l. 2. c. 24. Bibl. Vet. Pat. Tom. 6. p. 55. Michov. l. de Sarmat. 2. c. 1. Sigism. l. de Reb. Moscov. p. 46. Possev. l. de Reb. Mos. p. 4 Theu. Co. l. 19. c. 12.

And no less certain is it also, of the *Moscovites* and *Russians*, that their Liturgies are likewise ministred in their vulgar Tongue, (being a kind of Slavonian) though sometimes intermingling Greek Hymns, as *Guaguinus* hath observed:

ſerved: *Deſcript. Moſcov. c.2.* as is teſtified by *Matthias Michove*, by *Sigiſmund*, by *Poſſevine*, by *Thevet*, and ſundry others.

And as evident is it of the *Illyrians*, whom we commonly call *Slavonians*, * that they alſo exerciſe their publick divine Service in their own Language: which to have been allowed them by the Pope, at the ſuit of *Cyril* their Biſhop, or as * others ſay, of *Methodius*, (but the difference is of no importance, for they both lived in the ſame time, and were companions in preaching the Goſpel to barbarous Nations) *Æneas Silvius*, and others, have recorded. And, in particular of the Liburnians, (the more Weſterly part of the Slavonians) it is affirmed by * *Aventine*: and of the Dalmatians, (the more Eaſterly part of them) by *Angelus Roccha*, that they celebrate their Liturgies in their own Language: Which, *Roccha* ſaith, the Dalmatians are moſt certainly perſwaded to have been of *Hieromes* deviſing. But yet in determining the antiquity of that cuſtom, *Roccha*, that referreth it to Pope *Paul* the ſecond, is greatly miſtaken: Becauſe we find it to have been much more anciently granted them by Pope *John* the eighth, that they might both read the Scriptures, and celebrate Maſs in their own Tongue, as appeareth by the

* Bap. Palat. de Rat. ſcrib. Roccha in Bibl. Vatic. p. 162.

Æn. Silv. in hiſt. Boh. c. 13. Aven. loc. cit. Rocch. loco citato.

* Aventin. l. 4. Annal.

* Epist.247. Joan. Papæ 8. in to.3. Conc. par.2.ap.Bin. p.990. Roccha lib. citat. p.168.

the same * Popes Epistle extant, to *Sfentopulcher*. And even *Roccha* himself, (forgetting himself) confesseth it in another place, to have been obtained of the Pope by *Cyril*, who was about 600 years ancienter then *Paul* the second. And certainly (now I am speaking of Popes) of no other judgement, touching divine Service in vulgar Tongues, seemeth Pope *Innocent* the third to have been, (and perhaps it was also the Decree of the Councel of *Lateran*) charging that in Cities, where there was concourse of divers Nations, that differed in Languages, and Ceremonies, divine Service and the Sacraments, should be celebrated according to that difference.

Concil.Lat. c.9.& in Decret.Li.tit.31. c.14.

But to speak a little in particular of the vulgar translation of the holy Scripture, used among the *Dalmatians*: It is not only affirmed by sundry Writers, to be the Work of *Hierome*, but *Hierome* himself in his Epistle to *Sophronius*, seemeth to * some learned men to intimate so much. But yet there is another translation also of the Scriptures into the Slavonick Tongue, later then that of *Hieromes*, as * *Scaliger* hath observed, being written in the Servian Character, (as the former is in the Dalmatian) used in *Rascia*, *Bosina*, *Bulgaria*, *Moldavia*, *Russia*, *Moscovia*, and other Nations, of the Slavonian Language in the Eastern parts,

* Josius de sacro Vernacul. legendo. Possel.de lingua Illyr. Eras. declarat 37. ad censur. theol. Paris. Sixt.Sen.l.4. Bibl. sanct. in Hieron.Stridonen. * Scal. Diatrib. de ling Europ.& alii plures.

parts, that celebrate their Liturgies after the Greek Ceremony, and profess obedience to the Patriarch of *Constantinople*: Of which later translation, * *Methodius*, the companion of *Cyril*, in preaching of the Gospel to Gentile Nations, is certainly reported to have been the Author. Which *Cyril*, (if you question what he was) was neither he of *Alexandria*, nor he of *Jerusalem*, as *Mutius Pansa* hath vainly imagined, but another, far later then either of them, whom in the Slavonick Tongue they call *Chiuril*, one that lived about the year 860, namely, he that in the time of the Emperour *Michael* the third, and Pope *Nicholas* the first, together with *Methodius*, first brought the Mengrelians, Circassians and Gazarans, and after that * many of the Slavonians to the Faith of Christ, as *Michovius* hath recorded. Neither need we any other testimony, to refel the phantasie of *Pansa*, touching *Cyril* of *Jerusalem*, then *Pansa* himself, as namely, acknowledging, that *Cyril* was the Inventer of another sort of Illyrian Characters, then by *Hierome* had been formerly devised, (for of the Dalmatian Characters, that are in use in *Dalmatia*, *Liburnia*, *Istria*, *Moravia*, *Silesia*, *Bohemia*, *Polonia*, &c. *Hierome* is acknowledged to be the Author) it could not be therefore *Cyril* of *Jerusalem*,

* Sixt. Sen. loco citato. Hieron. in epist. ad Sophron. tom. 3. Scal. loco jam cit. Aventin. l. 4. Annal Pansa de Bibl. Vatic. par. 4. Dio. 23.

* Martyrol. Rom. Martii. 9. Michov. de Sarmatia. l. 1. c. 7.

Possel. de ling Dalmat. Roccha Bibl. Vat. p. 161. & alii plurimi.

Jeruſalem, as being ancienter then *Hierome*, and by him regiſtred in his Catalogue of Writers. And indeed (to make an end) what reaſon or occaſion might the Biſhop of *Jeruſalem* have, to deviſe Characters for the Illyrians?

But to treat a little more (on this occaſion) of tranſlations of the holy Scripture, made by the ancient Fathers into vulgar Languages: Beſides thoſe already mentioned, of *Hierome* and *Chryſoſtome*, by the one, into the Dalmatian, and by the other, into the Armenian Tongue; It is alſo recorded by *Socrates*, and *Nicephorus*, and ſundry * others of *Vulphilas*, Biſhop of the *Gothes*, one more ancient then either of the former, for he flouriſhed in the time of *Conſtantius* the Emperour, and was Succeſſor to *Theophilus*, whoſe ſubſcription we find in the firſt Nicene Councel, (being the ſame man, to whom the invention of the *Gothick* Alphabet, is likewiſe attributed by the ſame Authors) that he tranſlated the holy Scripture into the *Gothick* Tongue. A Copy of which tranſlation is remembred by *Bonaventura Vulcanius*, to be yet remaining in ſome Library of *Germany*: and it may be, that the Gothick tranſlation of the four Evangeliſts, mentioned by *Gruter* in the Book of ancient Inſcriptions, to be of a thouſand years antiquity,

* Socrat. hiſt. Eccl. l. 4. c. 17. Niceph. hiſt. Ec. l. 11. c. 48. Tripart. hiſt. l. 8. c. 13. Paul. Diacon. hiſt. Miſcel. l. 12. Soz. l. 2. c. 37. Soc. l. 2. c. 32. Vulcan. in præf. de Litur. & lingua Getarum. Inſcript. Vet. p. 146.

quity, and remaining in the Abbey of *VVerdin*, might be part of that translation of *Vulphilas*: but yet that besides these translations into vulgar Languages, hitherto mentioned of *Vulphilas*, *Chrysostome*, and *Hierome*, the holy Scriptures were likewise anciently translated into the Languages of many Nations, is affirmed by *Hierome*: And in particular, (although the Translators names be not recorded) into the Ægyptian, Persian, Indian, Scythian, and Sarmatian Tongues, nay, into all the Languages of other Nations, as *Theodoret*, that flourished in the time of the *Ephesine* and *Chalcedon* Councels, (almost 1200 years ago) hath left testified: as also in the following times, (yet ancient) we read of the like translations of the Scriptures, to have been made by * *John* Archbishop of *Sivil*, into the Arabick, about *Ann.* 717. which then was the vulgar speech of that part of *Spain*, and some part of it, into the Saxon or English, by *Beda*, about the same time: into the Slavonick, by * *Methodius*, about *Ann.* 860, &c. Into the Italian, by * *Jacobus de Voragine*, about *Ann.* 1290, &c.

Hieron. in præfat. in 4. Evangel.

Theodoret. l. 5. de Carand. Græcor. Affectibus post med.

* Vasco. in Chron. Hispa. ad An. 717. Joan. Trevis. l. 5. c. 24.

* Aventin. l. 4. Annal.

*Sixt. Senens. Bibl. sanct. l. 4. in Jacob. Archiepiscopus Genuensis.

And now to treat of those Sects of Christians, that celebrate their Liturgies in learned and forrain Tongues, which the vulgar people do not understand: I find only three Languages, wherein

wherein they are all performed: Namely, the Greek, the Latine, and the Chaldee, or Syriack Tongues.

And first, touching the Chaldee or Syriack, in it are celebrated, the Liturgies of the Nestorians, as *Vitriacus*, *Barbosa*, *Villamont*, *Botero*, and others, have recorded: for *Genebrard*, pronounceth peremptorily, the Hebrew Tongue, and not the Syriack, to be the usual Language, wherein all the Oriental Nations minister their divine Service, bewrays but too much, both his boldness and his ignorance, as being not able, I am certainly perswaded, to produce any History, or other lawful Testimony, that recordeth the Liturgies of any Christians in all the East, to be performed in the Hebrew Tongue. But yet it may be observed, that where in sundry Writers we find it mentioned, that the Nestorians exercise their divine Office in the Chaldee, we are not to understand them of the pure and ancient, but of the degenerate or Jewish Chaldee, which beside the Chaldee and Hebrew, whereof it is principally tempered and compounded, hath much mixture also both of Greek and Arabick, such as the Jews Language was after our Saviour and his Apostles time, that is (in a word) the Syriack, for the Jewish Chaldee, (to declare this Point a little better) is of

Vitriac. Histor. Orient. c. 77.
Barbo. in Vol. 1. de. Viaggi. apud Ranvis. p. 313.
Villam. l. 2. c. 23. Boter. Rel. par. 3. l. 2. c. de Nestorian.
Genebr. Chr. l. 3. ad An. Chr. 32.

of two sorts: One of those that returned not again after the captivity to *Jerusalem*, but setled themselves to inhabit about *Babylon*, whose Language (although somewhat degenerating also from the right Chaldee) is termed the Babylonian Tongue, of which sort, the Jews dialect of *Neardea* in *Mesopotamia*, (the compilers of the Babylonian Talmud) was: The other of those that returned from the captivity, whose Language is properly termed the Syrian, or *Jerusalem*-Chaldee, varying somewhat farther from the native Chaldee then the former, by reason of the mixture of forrain words, Arabick, Greek, Roman, and others, which in course of time it contracted: In which dialect, the *Talmud* and *Targum*, both named of *Jerusalem*, and the Books of the latter Rabbines, are written. And in this second sort of Chaldee, is the holy Scripture by the East Christians translated, and their Liturgies at this day celebrated.

Secondly, Of the Indians, that they in like sort perform their Liturgy, (not in the Hebrew, as is confidently affirmed by *Genebrard*, but) in the Chaldee or Syriack, is testified by *Osorius*, *Possevine*, *Linschot*, &c. and confirmed by their Liturgy, extant in *Bibliotheca Veterum Patrum*, which is there remembred to be translated out of the Syriack.

Osor. de Reb. Emman. l. 3. Possev. in Ap. sacr. in Diam. Concil. Linsc. l. 1. c. 15. Bibl. Vet. Pat. in Auct. Tom. in fine.

And

And ſo do, Thirdly, the Jacobites: Namely, they of *Meſopotamia*, of *Babylon*, of *Paleſtine*, of *Syria*, and of *Cyprus*, which are peculiarly known by that appellation. Of whom *Vitriacus* long ſince obſerved, that they read the divine Scriptures, in a Language unknown to the Lay people: And that Language by the New Teſtament, * brought from them by *Moſes Mardenus* into *Europe*, to be printed, (for the more commodious diſperſing of it abroad in their Churches) we now certainly know to be the Syriack Tongue, even as it is alſo known and * recorded, touching the reſt of their divine Service, that it is performed in the ſame Syriack Language, which they term the Chaldee. And it is thought, that the Liturgy commonly termed *Anaphora Baſilii*, which, we have by *Maſius* tranſlated out of the Syriack into Latine, (and is found in *Bibliotheca Veterum Patrum*) is the Jacobites Liturgy: which Language, although it be now unknown among them, (their Clarks or learned men excepted) yet that it was vulgarly underſtood, when that Liturgy was firſt ordained, the long anſwers of the people to the Prieſt, in their Prayers which we find in it, may be demonſtrations. But touching the Old Teſtament, which they have alſo (as

Vitr. Hiſt. Orient. c. 76.

*Vid. Widma. in præf. Teſt. Syriaci.

*Poſt. de ling. Chald. Boter. Rel. p. 3. l. 2. c. de Giacobiti. Bibl. Vet. Pat. Tom. 6. p. 27.

Arias

Arias writes, he hath heard from their own relations, and *Postel*, that he hath seen) usual in all those East parts, in the Syriack Tongue, it is specially observed by *Arias Montanus*, to be translated, not out of the Hebrew, but out of the Greek, of *Origens* emendation.

Arias Montan. in Admonit. præfix. Bibliis Reg. de Versione Syriaca. Postel. in Lingua Chaldaica.

And Fourthly, of the *Cophti*, or Christians of *Ægypt*, it is likewise * observed, that they celebrate their Liturgies in the same Language: (reading yet the Gospel after it is done in the Chaldee, in the Arabick Tongue, which is now, and long hath been, the vulgar Language of *Ægypt*.) And it may further appear, beside the testimony of Histories, by the Liturgy of *Severus*, Patriarch of *Alexandria*, in use among them, translated out of Syriack into Latine, by *Guido Frabritius*.

* Boter. Rel. p. 3. l. 3. c. de Christian. del Egitto.

And Fifthly, the *Maronites* in their Liturgies, (which *Possevine* observeth to be the Liturgies of *Peter*, of *James*, and of *Sixtus*) use the same Syriack Language, (the Arabick being also their vulgar) as beside *Possevine*, *Postel* also, and *Villamont*, and others, have recorded.

Possevin. in Appar. sacro in Maronit. Postel. de ling. Chaldaic. Villam. l. 2. c. 24.

And so do, Sixthly, and lastly, (to make an end of this reckoning) the poor Christians of the Isle of *Zocotora*, (an Island after *Barros* his dimension, of 60 miles in length and 27 in breadth) without

Barros. de Asia. Decad. 2. l. 1. c. 3.

out the Bay of *Arabia*, for although I find it queſtioned touching the Religion, whether they be Jacobites or Neſtorians, *Iuan Barros* affirming the firſt, (and it may ſeem ſo, for their nearneſs to the Dominions of *Habaſſia*) and *Ananias* proving the latter, becauſe they are uncircumciſed, which Jacobites are not, and profeſs obedience to the Patriarch of *Mozal*, who is known to be Patriarch of the Neſtorians: yet in this they both agree, that their divine Service (ſuch as it is) is performed in the Chaldee Tongue. And although *Botero* relate it to be done in the Hebrew, yet he meaneth (out of doubt) not the ancient and pure Hebrew, but the latter or degenerate Language of the Hebrew, that is to ſay, the Syriack. As the other alſo that affirm the publick and ſolemn devotions, either of theſe *Zocotorini*, or any other Chriſtians in all the Eaſt, or South parts of the World, to be read in the Chaldee, require alſo the like interpretation: Namely, to be underſtood, not of the Right, and Babylonian, but of the Jewiſh and corrupted Chaldee.

Anan. Fabric. del. Mondo. Trat. 3. p. 292.

Boter. Relat. par. 3. l. 3. de Chriſtian. di Socotena.

But now to ſpeak of thoſe Chriſtians, that celebrate their Liturgies in the Greek Tongue: I obſerve them to be theſe.

1. The *Græcians* themſelves: Namely, all they whoſe vulgar ſpeech the Greek Tongue

Tongue is, inhabiting in *Greece*, and a great part of *Natolia*, of *Macedon*, and of *Thrace*, together with all the Islands of the *Ægæan* Sea, and the other many scattered Islands, about the Coasts of *Greece*. But yet they do it, not in the present vulgar, but in the pure and ancient Greek Tongue, whereof, as I before observed, the common people understand but little: using namely, on Festival dayes, the ancient Liturgy of *Basil*, and on common dayes that of *Chrysostome*, as *Jeremy*, a late Patriarch of *Constantinople*, hath recorded. And namely, as touching the holy Scriptures, using the *Septuagints Greek* Translation, and specially that of *Lucians* Emendation. At least it was so with them in *Hieromes* time, (and I find no mention at all recorded of any alteration) who observeth the Edition of the 70 Interpreters by *Lucianus*, to have been received in use from *Constantinople*, as far as *Antiochia*: As also that of *Origens* Emendation, from *Antiochia* to *Ægypt*, and in *Ægypt*, that of *Hesychius*. But (howsoever it may be touching the Edition usual among them) yet certainly, that the Græcians have not the Scriptures translated into the vulgar Greek, the * Græcians themselves have directly recorded.

Jer. Resp. 1. ad German. c. 13.

Hier. in præf. ad Lib. Paralip.

*Theod. Zyg. in Ep. ad Crus. l. 7. Tur. p. 431.

2. The *Syrians*, namely those, that for distinction of Religion from the *Jacobites*,

bites, (who likewise inhabit *Syria*) are termed so, that is to say, the *Melchites*, for they (having the Arabick for their vulgar Language) as they agree in other Points of their Religion, and Ceremony, and order of divine Service, with the Grecians, so do they as touching their Liturgy, in Language also, as is observed by * *Vitriacus*, *Haitho*, *Breitenbachius*, and many others.

3. The *Gregorians*, who having for their vulgar speech, a peculiar Language of a middle temper, (which well agreeth with the position of their Countrey) betwixt Tartarian and Armenian, as *Gesner*, and *Postel*, and *Roccha*, in their Books of Languages, have observed, exercise notwithstanding their Liturgies in the Greek Tongue, as * *Jacobus à Vitriaco*, *Gesner*, *Postel*, *Roccha*, and divers others, have certainly recorded.

4. The *Circassians*: who yet in such sort celebrate their divine Service in the Greek, that their Priests themselves by reason of their gross ignorance, understand not what they read, * as *Intireano* (that lived among them) hath remembred.

5. And lastly, in the Greek Tongue are celebrated, the Liturgies of all the Monasteries, that are of the Greek Religion, wheresoever dispersed, with the Turkish Dominions, in *Africk* or *Asia*: As

*Vitriac. hist. Orient. c. 75. Haitho. l. de Tartar. c. 14. Breit. Pereg. c. de Surianis. Baum. Peregr. l. 2. c. 9. Vill. l. 2. c. 22. Bot. Rel. p. 3. l. 2. c. de Melchit.

* Vitriac. lib. citat. c. 80. Gesner. Mithrid. in Ling. Georgian. Postel de 12. Ling. Tit. de Ling. Georg. Roccha. de Dialect. in Georgiana, & in Græc. Vet. Baumgar. loc. citat. Villamon. l. 2. c. 23.

*Interian. della vita de. I. Zychi. c. 1.

As in Mount *Sinai*, the Cities of *Petra* and *Eltor* in *Arabia*: In *Jeruſalem*, *Alexandria*, *Damaſcus*, and in ſundry other places, as *Bellonius* with others, hath left recorded. Bellon. Obſerv. l. 1. c. 35.

And to come at laſt to the Nations, that celebrate their Liturgies in the Latin Tongue: To ſpeak of them, even this little will be enough: Namely, that all the Chriſtians, that are found of the Roman Communion, in *America*, and in *Africa*, celebrate their Liturgies in the Roman Tongue. As all likewiſe in *Europe* (except the *Slavonians* above-mentioned.) And in *Aſia*, except the two new *Roman* Purchaſes, of the *Maronites* in *Syria*, and of the Chriſtians of St. *Thomas* in *India*, who retain ſtill, the old accuſtomed Language, which, as I obſerved before, is in the Liturgies of both thoſe Nations, the Syriack Tongue.

OF THE LANGUAGES *of the PEOPLE of* EUROPE.

Collected out of

JO. SCALIGER.

TONGUES are either Mother Tongues, or Dialects. Mother Tongues are those, out of which many Dialects, as it were, so many branches are drawn. These branches of one Mother Tongue, have some affinity

finity one with another : but between the Mother Tongues themſelves, is no affinity or correſpondency.

The Mother Tongues, which are ſo wholly different one from another, are in number eleven : of which, four are more noble : the other ſeven of leſs dignity : thoſe we will call the greater : theſe the leſſer Mother Tongues. The ſame word in the original Tongue, by divers inflexions and variations, makes divers Dialects : as the ſame word in Latine diverſly varied, produces the Italian, Spaniſh, and French Dialect. So the Latine cals a Son in law *Gener* : the Italian *Genero* : the Spaniſh *Yerno* : the French *Gendre* : all which are Latine in their original, but according to the variation, are reſpectively appropriated to the foreſaid ſeveral Dialects or Languages.

The four chief Mother Tongues are *Latine* (*Deus*) *Greek* (Θεὸς) *Dutch* (*Godt*) and *Slavonian* (*Boge.*) The Characters of the *Slavonian* Tongue are of two kinds : the *Ruſſian* or *Moſcovite*, which ſeem to be nothing but the Greek Letters corrupted, being equal to them in number, and very like to them in figure : excepting ſome few barbarous Letters which are added. The other are *Dalmatian*, which are of the ſame ſound, and equal in number, but of a far

far differing figure. So that there is a double translation of the Bible, amongst them, the *Russian*, which is the later, and the *Dalmatian* or *Hieronymian*, which is the more ancient. The *Slavonian* Tongue is derived into many Dialects: the *Russian*, *Polonian*, *Boemian*, *Illyricks*, *Dalmatian*, *VVindicke*, and others that may be added.

The *German* Tongue hath also divers Dialects, or Idiomes: the chief of which are *Dutch*, *Saxon*, and *Danish*: of the *Dutch* there are two Idiomes or Dialects, the high *Dutch*, which pronounce *VVasser*, and the low *Dutch*, which pronounce *Water*, which the *Saxons* and *Danes* pronounce in the same manner. The branches of the *Saxon* are the Dialects of the North-*Albingi*, the *Erisians*, and the *English*: although the Dialects of the North-*Albingi* and *Turingii*, seem to be meer *English*, and *Scottish*.

Of the *Danish* Language there are three differences, 1. Of the Borders or Marches, which is called *Denmarke*: 2. Of the South-*Danes*, which is *Sweden*: 3. Of the North-*Danes*, which is *Norway*: from whom they of *Iseland* borrow their Language, for they understand one another, as the *Hollanders* understand the high *Dutch*: or the *Italians*, the *French*.

The third Mother Tongue is the *Latine*,

tine, from which have been derived the *Italian*, *French*, and *Spaniſh*: all which in a barbarous word have been called *Romanſe*, as you would ſay, *Roman*: for in *Italy* the *Lombards*, and in *Spain* the *Gothes*, were diſtinguiſhed from the *Romans*.

The *Greek* hath ſundry Idiomes and Dialects, which is not to be wondred at, in a Countrey conſiſting of ſo many Iſlands: which as they differ one from another in place, ſo in propriety of ſpeech. And ſo much of the four greater or nobler Mother Tongues.

There are ſeven other prime or Mother Languages: but of leſs worth and dignity then the former: The firſt is the *Albanian*, of a people in the Mountains of *Epirus*: The ſecond is that of the *Coſacks*, and *Tartars*: The third is the *Hungarian*, which came out of *Aſia* into *Europe* with the *Huns*: The fourth is of the people of *Fin-land*, near to which is that of *Lap-land*, in the North part of *Sweden*: The fifth is the *Iriſh*, which the wilde *Scots* alſo ſpeak: The ſixth is the *VVelſh*, or the ancient *Britiſh*, of which *Brittany* in *France* hath ſome touch: The ſeventh is *Biſcay*, which is the reliques of old *Spaniſh*: this Countrey lyes on this ſide, and beyond the *Pyrenean* Mountains, at leaſt ſeven dayes journey.

Theſe

These are the eleven Mother Languages, which are so distinguished, that they have no affinity one with another: but they have been subject part of them to the Church of *Constantinople*, and part to the Church of *Rome:* their Characters were of five kinds, *Latin*, *Greek*, *Dalmatian*, *Russian*, and *Gothish:* for the ancient *Gothes*, have their Characters proper to themselves. In their Rites and Ceremonies, they imitate the *Greeks*, but therein use the old *Gothish* Tongue, otherwise in common use, for the most part, they speak *German*.

We have said before, that the branches of the *Latin* or *Roman* Tongue are *French*, *Italian*, and *Spanish*: of the *French* we will speak somewhat, as being the most neat, elegant, and pleasant of all the vulgar Tongues. The *French* therefore hath two chief Dialects: that of *Langue-doc*, and the other of *Province: Langue doc* is the true and proper *French* Idiome, so called, as *Langue d' ouy*, a Language, wherein they say, *ouy*, or *œ*, for a note of affirmation, as we say in *English*, *yea*.

Of this *Languedoc* or *French* Idiome, there are two corrupt Dialects or deviations: that is the *VVallon*, and that of *Poictou:* All those of the *Low-Countreys*, which speak not *Dutch*, are *VVallons*: and this Language is used from the Countrey of *Liege*, almost as far as *Paris*: the Language of which two places, (although they both speak *French*)

French) is so different, that a Tradesman of *Paris*, will hardly understand a Boor or Countreyman of the Countrey of *Liege*. The Language of *Poicton*, is that which is spoken between *Tours* and *Bourdeaux*.

The *Provincial* Dialect is of two sorts, the *Gascoigne*, and the *Limosin*, and these be the Dialects of the *French*, as it is a branch of the *Roman*: beside which there are two other, which have no affinity with the *Roman* or *Latin*: those are the *Brittain*, which seems not to differ much from our *Cornish*: and the *Biscay*, which is used in the mountainous Countrey, between *France* and *Spain*.

FINIS.

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See of Brereton and his works
Nicerons memoires des hommes
illustres, Tom: 32: p: 287: &
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mous, He would publish no thing himself.
He dyed at Sorbony aged
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Athenæ Oxon: Tom: 2: p: 990: as it is here
related by my French Author, He p: 60:

Præterea quæri poterit, ad quid Deus non solùm peccatores, in quibus adhuc locum habet resipiscentia, & iustos homines, sed et impios affligat, in quibus dictæ iam rationes nihil possunt habere loci. Etenim ne plagis quidem emendantur, & pœnas dabunt in extremo iudicio. Respondimus ad hanc quæstionem suprà in loco de iudicijs Dei. Flagellantur impij quoq; in hac uita, ne quid illis relinquatur, unde aliquam excusationis speciem inueniant. Et præterea utile ...ijs, extare certa quædam argumenta cœlestium iudiciorũ, qui... ...ur, quàm non probet Deus, sed iudicet & damnet om... ...nt impiè. Quare Deus affligat impios in hac uita.

QVi disponit omnia pro sua incomprehensibili sapientia in numero, pondere & mensura, hanc quoq; causam, de qua loquimur omnium sapientissimè haud pariformiter, sed diuersimodè dispensat rationibus, modis & mensuris, imparibus quidem & diuersis, uerùm summa prouidentia attemperatis. Prudentis medici est, secundum uarietatem morborum uariare in adhibendis remedijs: imò eodem nonnunquam morbo laborantes, haud ijsdem curare modis ac remedijs, sed pro uarietate personarum ægrotantium, rationes quoque mutare medendi. Cordati item præceptoris est, in adhibenda uirga disciplinæ rationem habere ingeniorum, ut accommodet se uarietati discipulorum: per quam fit, ut alius alio crebrius sit castigandus. Consimili planè ratione uidemus maximam esse afflictionum & castigationũ uarietatem, qua mortales in hoc seculo diuina dispositione flagellantur & exercentur. Etiam ij qui propter idem peccatum flagellantur, haud eodem semper afflictionum genere ac modo castigantur. Parcitur nonnullis tanquam infirmioribus, in quosdam animaduertitur paulo durius. Generalis quidem est in Deo philanthropia, & salutis nostræ cura: modi uerò & rationes seruandi nos uariant, quemadmodum & dona cœlestia diuersimodè distribuuntur.

Disparibus afflictionibus flagellantur peccatores.

Deniq; nec iusti eadem afflictionum mensura exercentur ac probantur, sed longè diuersa. Aliter Samuel, aliter Dauid: aliter Isaac, aliter Iacob: aliter atq; aliter prophetæ, & aliter Apostolus Paulus, aliter cæteri Apostoli. Quemadmodum ille laborum, ita & afflictionum cumulo excelluit. Imò uidemus nonnunquam iustos homines admodum tranquillo rerum statu uiuere in pace, dum alij interea uarijs tribulationibus exercentur. Inuenias qui statim à puero, rursus inuenias qui admodum serò exerceantur. Omnium horum rationes solus ille nouit, qui solus omnia pro sua prudentia disponit, in quas nostrum non est curiosius inquirere. Conflatoribus metallorum hãc curam permittimus, ut sciant quomodo aliter conflent aurum, alite argentum, aliter plumbum, aliter æs, aliter ferrum. Quanto magis conuenit, ut Deo omnium sapientissimo, & humani generis amantissimo, liberam hanc potestatem in nos & curam permittamus de uita nostra exercenda & erudienda statuat omniu[illegible] nec dubitemus, quin id faciat nostro non malo, sed bo

Etiusti uarijs afflictionibus exercentur.

Simile.